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DESCENT OF THE HOLY SPIRIT ON THE APOSTLES

Novgorodian icon, 14-15th century

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Congratulatory Telegrams from His Holiness Patriarch PIMEN

To Mikhail Sergeevich GORBACHEV President of the USSR

The Kremlin, Moscow

Highly esteemed Mikhail Sergeevich, on behalf of the episcopate, clergy and laity of the Russian Orthodox Church, allow me to congratulate you most cordially and wish you success in connection with your election to the post of President of the Union of Soviet Socialist Republics. We welcome the institution of this high post, which was dictated by the historical development of our society and by the innermost nature of the process of renewal taking place under your direct guidance. We believe that henceforth this all-round renewal of life in our country, the establishment and development of a humane and genuinely democratic society, will go on with greater dynamism and effectiveness, which will increase further our country's contribution to the consolidation of peace, justice and cooperation in the human family of nations.

With prayer and labour for the good of the Motherland, the children of the Church will continue to promote the development of spiritual and moral values in the life of our people. My prayerful wish to you, dear Mikhail Sergeevich, spiritual and physical strength, as well as great successes in your responsible service of the Motherland.

Respectfully yours,

*PIMEN, Patriarch of Moscow and All Russia,
People's Deputy of the USSR*

March 15, 1990

To Anatoly Ivanovich LUKYANOV Chairman of the Supreme Soviet of the USSR

The Kremlin, Moscow

Deeply esteemed Anatoly Ivanovich, my cordial congratulations to you on your election to the high post of Chairman of the Supreme Soviet of the USSR. Upon you has been placed the responsible mission of guiding the legislative organ of our State in the new stage of its development, a State which is called to lean upon the lofty moral principles and ideals of democracy. Sharing our people's hopes in the implementation of cardinal reforms in all the fields of our country's life, I am sure that your activities in the new post will promote them successfully.

I wish you, dear Anatoly Ivanovich, spiritual and physical strength and God's help in the forthcoming service for the good of our country.

*PIMEN, Patriarch of Moscow and All Russia,
People's Deputy of the USSR*

March 19, 1990

* * *

Archbishop Kirill of Smolensk and Kaliningrad, Head of the Department of External Church Relations, also congratulated the President of the USSR, M. S. Gorbachev, and the Chairman of the Supreme Soviet of the USSR, A. I. Lukyanov.

Exchange of Telegrams with the Primate of the Armenian Apostolic Church

In reply to the telegram sent by His Holiness Patriarch Pimen of Moscow and All Russia (published in *JMP*, No. 5, 1990), His Holiness Patriarch and Catholicos of All Armenians, Vasken I, telegraphed:

Your Holiness, beloved brother in Christ, we are very grateful for your touching telegram which is permeated with the spirit of the commandments of our Saviour Jesus Christ,

bequeathing to nations mutual love and peaceful coexistence. We who are living in a great multinational country, must observe especially the peacemaking spirit, which is the foundation of the integrity of the family of nations and peoples of the Soviet Union. We see in this the basic condition for the existence and progress of our Armenian nation. In this spirit we made a local TV broadcast on January 13, expressing our grief over the death of dozens of Armenians and army men who died in the pogroms in Baku and other regions of Azerbaijan... We have appealed for peace and love to our people in Nagorny Karabakh.

We are sincerely grateful for your fraternal feelings and wish to assure you, Most Holy Vladyka, that we shall continue doing everything possible for the sake of the victory of the spirit of peace and fraternal love in our multinational Motherland, a family of inseparable brotherly nations. We are offering prayers for the good health of Your Holiness and further prosperity to the Russian Orthodox Church to the glory of the great Russian God-loving people.

With invariable brotherly love in Christ,

VASKEN I, Catholicos of All Armenians

January 24, 1990

* * *

On January 30, 1990, the Primate of the Armenian Apostolic Church, His Holiness Vazken I, sent to His Holiness Patriarch Pimen the following telegram:

Your Holiness, we have learned with great sorrow that thousands of people from Azerbaijan are finding refuge in Moscow every day, among whom are not only Armenians but families of army men who have found themselves unexpectedly in dire straits. We are notifying Your Holiness that, finding it our duty in conscience, we are transmitting 300,000 rubles in aid of the families of the army men—refugees from Azerbaijan. In confirmation of our telegram, dated January 24, to Your Holiness, we express our grief and condolences and are praying for the repose of the innocent souls of the army men and their dear and near ones. May the Lord grant them repose in the Kingdom of Heaven! We pray to the Most High for peace and concord among all peoples and nations, united in the single family of our Motherland. Oh, if only our Lord would arise and rebuke the wind and the raging of the water, make that they cease and there be a calm (Lk. 8.24)! We would like to wish again good health to Your Holiness and many years of life and strength.

With invariable love in the Lord,

VASKEN I, Catholicos of All Armenians

* * *

To His Holiness VASKEN I, Supreme Patriarch and Catholicos of All Armenians

Echmiadzin, Armenia

Your Holiness, we share profoundly in your feelings of charity expressed materially in your concern for the families of army men, who have left Azerbaijan, and join in your prayers for the repose of the souls of army men and their relatives who have become innocent victims of the national conflict, just as we are praying for everyone who died and suffered in the tragic events in the Transcaucasus. We believe that we are one in the consciousness of the need for unabated prayer and everyday effort to help cure national intolerance and enmity. We share in your hopes for the establishment of peace and concord among all peoples and nations united in the single family of our Motherland. Prayerfully wishing Your Holiness God's bountiful help in your difficult ecclesiastical service.

With brotherly love in the Lord,

PIMEN, Patriarch of Moscow and All Russia

February 7, 1990

Message of Greetings From His Holiness Patriarch Pimen

**To His Beatitude THEODOSIUS,
Archbishop of Washington and Metropolitan of All America and Canada**

Your Beatitude, beloved in the Lord Metropolitan Theodosius, cordial greetings to you and to the entire Holy American Church in the words of the Apostle Paul: *Grace be unto you, and peace, from God our Father and the Lord Jesus Christ* (Col. 1.2).

Together with my greetings I convey to Your Beatitude, the archpastors, pastors and all the faithful children of the American Church, who are under your primatial omophorion, congratulations on the 20th anniversary of the granting of autocephaly to the Orthodox Church in America.

On jubilees in our history it is gratifying to recall the host of great toilers in Gospel preaching, who brought the light of Christ's Good News to the American continent and established the Holy Orthodox Faith there.

Almost 200 years ago, in 1793, the spiritual mission was organized for the guidance of the Orthodox population in Alaska, and on the Aleutian and Kuril islands.

With special reverence we honour the names of the first missionaries—Archimandrite Ioasaf Bolotov; the holy martyr Hieromonk Yuvenaly; the holy starets St. German and the Enlightener of the Aleutians and Apostle of America, Metropolitan Innokenty Veniaminov of Moscow and Kolomna, as well as the monks of the Valaam Monastery.

It pleased Divine Providence to manifest in the land of America St. Tikhon, Patriarch of Moscow and All Russia, who was canonized during the celebration of the 400th anniversary of the establishment of the Patriarchate in the Russian Orthodox Church.

A hundredfold harvest has ripened from the sowing done by this wonderful saint in North America just as within Russia. Renowned is the compassion and kindness of Patriarch Tikhon, and his loving heart.

The Holy Orthodox Church in America has great intercessors before the Throne of God—its saints, who are praying to the Lord Almighty so that the children of the Church might be filled with the divine gifts of grace and achieve *the measure of the stature of the fulness of Christ* (Eph. 4. 13).

The Russian Orthodox Church is also praying constantly for the prosperity of her youngest Daughter Church, and for her Primate, the clergy, and all her flock, so that our historically formed relations may be strengthened further for the good estate of Holy Orthodoxy and Christ's entire heritage.

To you, Your Beatitude, I wish good health, and peaceful, long-standing and fruitful successes in the pastures of primatial guidance of the Autocephalous Orthodox Church in America.

Abiding in the love of the Lord your brother and concelebrant,

PIMEN, Patriarch of Moscow and All Russia

February 16, 1990

Decisions of the Holy Synod

At its session on March 20, 1990, the Holy Synod, chaired by the PATRIARCH,

HEARD: the report by His Eminence Metropolitan Filaret of Kiev and Galicia, Patriarchal Exarch to All the Ukraine, on the Ukrainian Synod's decisions of March 19, 1990.

RESOLVED: (1) that the decisions of the Ukrainian Synod of March 19, 1990 (journals Nos. 1, 2, 3) be acknowledged;

(2) that, in accordance with the decision of the Synod:

His Grace Archbishop Makary of Ivano-Frankovsk and Kolomyia be relieved of the administration of the diocese and the question about his appointment to a new see be considered after his recovery;

His Grace Archbishop Feodosy of Chmelnickij and Kamenets Podolski be appointed Archbishop of Ivano-Frankovsk and Kolomyia;

Archimandrite Nifont Solodukha of the Volyn Diocese be made Bishop of Chmelnickij and Kamenets Podolski with his episcopal nomination and consecration to take place in Kiev.

That the appropriate ukases be issued.

HEARD: the report by His Eminence Metropolitan Filaret of Minsk and Grodno, Patriarchal Exarch to All Byelorussia, on the session of the Byelorussian Synod of March 3, 1990.

RESOLVED: that journal No. 3 of the Byelorussian Synod be acknowledged.

HEARD: the report by His Eminence Metropolitan Filaret of Minsk and Grodno, Patriarchal Exarch to All Byelorussia, on confirming the appointment of Hegumen Konstantin Goryanov of the Minsk Diocese, rector of the Minsk Theological Seminary.

RESOLVED: that the appointment of Hegumen Konstantin Goryanov of the Minsk Diocese, rector of the Minsk Theological Seminary be confirmed.

HEARD: the report by His Grace Archbishop Khristostom of Vilna and Lithuania and the report by His Grace Bishop Vladimir of Kishinev and Moldavia, on the situation in the dioceses of Vilna and Lithuania and Kishinev and Moldavia.

RESOLVED: that the reports be acknowledged.

HEARD: the report by His Grace Archbishop Lazar of Ternopol and Kremenets on his nomination as a deputy of the Ukrainian SSR Supreme Soviet in Zbarazh and Lanovcy districts.

RESOLVED: that His Grace Archbishop Lazar of Ternopol and Kremenets be blessed to give his consent for nomination as a people's deputy of the Ukrainian SSR Supreme Soviet in Zbarazh and Lanovcy districts.

HEARD: the report by His Grace Bishop Savva of Poltava and Kremenchug on handing over to the Church of the whole ensemble of the Poltava Monastery of the Exaltation of the Holy Cross.

RESOLVED: that the opening of a convent in the Poltava Monastery of the Exaltation of the Holy Cross be blessed, with thanksgiving to the Lord.

HEARD: the request by His Grace Bishop Evsey of Alma-Ata and Kazakhstan for a blessing to found the Convent of the Icon of the Mother of God "Seeking of the Lost" in the village of Novo-Timofeyevka, Tselinograd Region.

RESOLVED: that blessing be given to the opening of the Convent of the Icon of the Mother of God "Seeking of the Lost" in the village of Novo-Timofeyevka, Tselinograd Region.

HEARD: the request by His Grace Bishop Antony of Tobolsk and Tyumen for blessing to open a monastery in the Abalak Monastery of the Icon of the Mother of God "The Sign" which has been handed over to the Church.

RESOLVED: that blessing be given to the opening of the Monastery of the Icon of the Mother of God "The Sign" in the village of Abalak.

HEARD: the report by His Eminence Metropolitan Yuvenaly of Krutitsy and Kolomna, chairman of the commission on questions of canonization of saints, on the results of the work of the commission headed by him, in connection with preparations for canonization of Archpriest Ioann Sergiev of Kronshtadt.

Note: the decision of the Holy Bishops' Council of the Russian Orthodox Church devoted to the celebrations in honour of the 400th anniversary of the establishment of Patriarchate in Russia read: "Special attention should be given to the preparation of materials for canonization of Archpriest Ioann Sergiev of Kronshtadt of blessed memory, and the canonization should take place at the nearest Council."

RESOLVED: (1) that the report by His Eminence Metropolitan Yuvenaly be accepted with satisfaction;

(2) that the following materials prepared by the commission be approved:

(a) the draft "Life of the righteous St. Ioann of Kronshtadt, the Miracle Worker";

(b) the draft "Act of the Holy Bishops' Council on canonization of St. Ioann of Kronshtadt of blessed memory";

(3) that a model icon of Fr. Ioann of Kronshtadt of blessed memory be approved;

(4) that the materials on canonization of Fr. Ioann of Kronshtadt of blessed memory be presented for consideration to the next Bishops' Council.

HEARD: the report by His Eminence Metropolitan Yuvenaly of Krutitsy and Kolomna on the 8th conversations between the representatives of the Russian Orthodox Church and Pax Christi International, on the theme: "Glory to God in the highest, and on earth peace, good will toward men (Lk. 2. 14). Towards the peaceful future of mankind. The Churches' contribution to the humanization of the world." The conversations were held on March 9-14, at the Moscow Monastery of St. Daniel.

RESOLVED: (1) that satisfaction be expressed with the 8th conversations between the representatives of the Russian Orthodox Church and Pax Christi International;

(2) that the conversations' results and the Russian Orthodox Church delegation's stand at the conversations be approved;

(3) that questions presented in the Communique for consideration at future conversations be acknowledged as vital.

HEARD: the report by His Grace Archbishop Kirill of Smolensk and Kaliningrad, Head of the Department of External Church Relations, on the parish of the Moscow Patriarchate in Mexico.

RESOLVED: that, in connection with the closing of the Exarchate of Central and South America, Bishop Mark be relieved of the administration of the parish of Nepantla, Mexico, which is located 60 km from Mexico city, because the distance from it to Buenos Aires is too great, and that Archbishop Kliment of Serpukhov, Administrator of the Patriarchal Parishes in the USA, be charged with the administration of the parish.

HEARD: the report by His Grace Archbishop Kirill of Smolensk and Kaliningrad, Head of the Department of External Church Relations, on Russian Orthodox Church representatives in the mixed theological commission for Orthodox-Roman Catholic dialogue.

RESOLVED: (1) that, in conformity with his request, Archpriest Prof. Livery Voronov be relieved of his duties as a member of the mixed theological commission for Orthodox-Roman Catholic dialogue and gratitude be expressed to him for his many years of diligent labour;

(2) that Hieromonk Veniamin Novik, lecturer at the Leningrad Theological Academy, be appointed to the mixed theological commission for Orthodox-Roman Catholic dialogue, as a representative of the Russian Orthodox Church.

HEARD: the request by His Grace Archbishop Kirill of Smolensk and Kaliningrad, Head of the Department of External Church Relations, for a blessing to revive the Monastery of St. John the Baptist in the town of Vyazma, Smolensk Diocese, which was founded in 1536 by St. Gerasim of Boldino.

RESOLVED: that His Grace Archbishop Kirill

be blessed to revive the Monastery of St. John the Baptist in the town of Vyazma, Smolensk Region.

HEARD: the decision of the Synod of the Ukrainian Exarchate of March 19, 1990, on the work of the mixed quadrilateral commission for normalization of relations between the Orthodox and Catholics of the Eastern Rite in the Western Ukraine, and the report by His Eminence Metropolitan Mefody of Voronezh and Lipetsk, member of the quadrilateral commission.

RESOLVED: (1) that the work of the quadrilateral commission and the decision of the Synod of the Ukrainian Exarchate be approved;

(2) that the decisions be approved of the quadrilateral commission which charged part of the commission, including both Orthodox and Catholics of the Eastern Rite in the Western Ukraine, with the continuation of the work on preparation of the materials for future consideration by the commission in full session;

(3) that the next stage be considered necessary of conversations between the delegations of the Russian Orthodox Church and the Roman Catholic Church to continue normalizing relations between the Orthodox and Catholics of the Eastern Rite in West Ukrainian regions.

CONSIDERED: the state of construction of the hotel complex of the Moscow Patriarchate on the territory belonging to the Moscow St. Daniel's Monastery and its future maintenance.

RESOLVED: (1) that, to ensure the speedy completion of construction works and the maintenance of the hotel complex, the former Commission on Restoration and Construction of St. Daniel's Monastery be reorganized into the Synodal Commission on Management and Maintenance of the Conference Centre and Hotel Complex of the Moscow Patriarchate;

(2) that the above commission be charged with working out proposals for the development of the territory adjacent to St. Daniel's Monastery and the hotel;

(3) that His Grace Archbishop Kirill of Smolensk and Kaliningrad, Head of the Department of External Church Relations, be appointed chairman of the above commission and charged with presenting proposals for its composition;

(4) that the Economic Management continue its work aimed at the speediest completion of the construction of the conference centre and the hotel, with the instructions of the newly-established commission being taken into consideration.

PIMEN, Patriarch of Moscow and All Russia

MEMBERS OF THE HOLY SYNOD

FILARET, Metropolitan of Kiev and Galicia, Patriarchal Exarch to All the Ukraine

ALEKSY, Metropolitan of Leningrad and Novgorod

FILARET, Metropolitan of Minsk and Grodno, Patriarchal Exarch to All Byelorussia
YUVENALY, Metropolitan of Krutitsy and Kolomna
KIRILL, Archbishop of Smolensk and Kaliningrad, Head of the Department of External Church Relations
LEONTY, Metropolitan of Odessa and Kherson
PLATON, Archbishop of Yaroslavl and Rostov

KHRISANF, Archbishop of Kirov and Slobodskoi
LAZAR, Archbishop of Ternopol and Kremenets
AFANASY, Bishop of Perm and Solikamsk
KONSTANTIN, Bishop of Brest and Kobrin
VLADIMIR, Metropolitan of Rostov and Novocherkassk, Chancellor of the Moscow Patriarchate

COOPERATION BETWEEN THE MOSCOW PATRIARCHATE AND THE USSR MINISTRY OF HEALTH

On November 15, 1989, representatives of the Russian Orthodox Church and of the USSR Ministry of Health met in the St. Daniel's Monastery in the Department of External Church Relations of the Moscow Patriarchate to discuss a programme of cooperation in overcoming alcoholism and narcomania.

Two documents were drawn up: "The Resolution of the Conference of the USSR Ministry of Health and the Moscow Patriarchate" and "The Agreement on Cooperation Between the Moscow Patriarchate and the All-Union Scientific Centre of Medico-Biological Problems of Narcology under the USSR Ministry of Health."

Following the examination and approval of these documents by the Holy Synod of the Russian Orthodox Church and by the competent bodies of the USSR Ministry of Health, they were signed in the Department of External Church Relations on February 22, 1990. On behalf of the Russian Orthodox Church the documents on cooperation in the sphere of overcoming alcoholism and narcomania were signed by Archbishop Kirill of Smolensk and Kaliningrad, Member of the Holy Synod, Head of the Department of External Church Relations, and on behalf of the USSR Ministry of Health by Deputy Minister of Health A. Tsaregorodtsev and by N. Ivanets, Director of the All-Union Scientific Centre of Medico-Biological Problems of Narcology.

After signing the documents both parties gave answers to the questions submitted by representatives of the press. Archbishop Kirill emphasised that rehabilitation of those suffering from alcoholism and narcomania, as well as preclusion of these maladies, is one of the most difficult tasks in the matter of spiritual guardianship of people. We would like to give wide publicity to these documents, he said, to see them find a ready response in the minds of our Episcopate, the clergy and the laity, and give birth to a truly popular movement.



Archbishop Kirill, Head of the Department of External Church Relations and A. Tsaregorodtsev, Deputy USSR Minister of Health signing the resolution of the conference. February 22, 1990



Meeting of Archbishop Kirill, DECR Head and V. Pelipas, deputy director of the All-Union Scientific Centre of Narcology under USSR Ministry of Health. February 22, 1990

Resolution of the Conference of the USSR Ministry of Health and the Moscow Patriarchate

The USSR Ministry of Health and the Moscow Patriarchate declare that they hold the same views on the need to intensify common efforts aimed at overcoming drunkenness, drug

addiction, alcoholism and narcomania in the country; they note with satisfaction that the Conference held by the USSR Ministry of Health and the Moscow Patriarchate has laid

foundations for their further cooperation in this field.

The parties have agreed that success in overcoming such social evils as drunkenness, alcoholism and narcomania is closely connected with raising the spiritual level of society, with the development of high moral and ethical qualities in every person, with transforming the relations between people in the spirit of humaneness and benevolence.

The USSR Ministry of Health and the Moscow Patriarchate believe that it is expedient to develop bilateral cooperation along the following lines:

— spiritual and moral assistance on the part of the Russian Orthodox Church to patients undergoing narcological treatment in polyclinics and hospitals, self-assistance to "Anonymous alcoholics" (AA) organised in groups, and assistance to their families;

— organisation of joint action aimed at preventing alcohol and drug addiction and overcoming alcoholism and narcomania;

— institution, under the auspices of the Russian Orthodox Church and in cooperation with health protection bodies and institutions, of a readaptation and rehabilitation system in the form of "asylums", "shelters" and other similar retreats for narcological patients.

The USSR Ministry of Health and the Moscow Patriarchate have agreed that clergymen and the laity of the Russian Orthodox Church when attending narcological institutions will act in conformity with the principles of respect for professional prerogatives of medical workers. In their turn narcological institutions will give representatives of the Moscow Patriarchate every possibility to render pastoral assistance to believing patients, perform Divine services (the Eucharist), administer Sacraments and Church rites.

The USSR Ministry of Health and the Moscow Patriarchate have agreed to promote these forms of cooperation throughout the USSR.

Agreement on Cooperation between the Moscow Patriarchate and the All-Union Scientific Centre of Medico-Biological Problems of Narcology

Cooperation between the Moscow Patriarchate and the All-Union Scientific Centre of Medico-Biological Problems of Narcology (AUSNC) has been prompted by humane feelings for people suffering from alcoholism and narcomania and is aimed at raising the effectiveness of their treatment, at regaining by patients confidence in themselves, at their return to vigorous, healthy life based on principles of moral values common to all humanity, civic spirit and abidance by law.

The Parties have agreed on the following principles and forms of cooperation:

1. Clergy and laity of the Moscow Patriarchate take part in the medical treatment and rehabilitation of patients at the clinics of the Narcological Centre.

1.1. Participation of clergy and laity in the medical treatment and rehabilitation of believing patients may assume various forms: Divine services (the Eucharist), Sacraments (Baptism, Holy Communion, Confession, etc.), individual talks and collective talks-dialogues with patients, sermons on abstinence and Christian morality, benevolent acts on the part of lay believers, such as looking after the patients and supplying them, at their request, with religious literature useful for convalescence and rehabilitation.

1.2. Clergy and laity render spiritual assistance to patients in compliance with the interior regulations operative at the clinics. They work in close contact with the medical personnel, consult doctors and coordinate their efforts with them in relation to believers and all other patients as well.

1.3. Clergymen may be given all necessary information concerning a patient if this does not contradict deontological principles of keeping medical secrecy.

1.4. Clergymen may supply doctors with information about patients which is important for therapeutic process provided this does not violate the secrecy of Confession.

1.5. Clergymen and laity may be informed of and, with doctors' consent, take part in all medical and rehabilitation measures undertaken at the clinics, including work with patients' relatives.

1.6. The AUSNC places at the disposal of the Russian Orthodox Church premises for divine services (the Eucha-

rist), Sacraments (Baptism, Holy Communion, Confession, etc.) and other Church rites with regard to patients who believe in God.

2. The AUSNC offers consultative and other medical aid to clergy and laity who render spiritual assistance and support to narcological patients and members of their families.

3. The Moscow Patriarchate and the AUSNC, in community with charitable, public and other organisations (funds), take part in setting up in parishes and monasteries a readaptation and rehabilitation system of aid to narcological patients in "asylums", "shelters" and other similar retreats. This work is done under the auspices of the Russian Orthodox Church in cooperation with competent narcologists.

3.1. For this purpose the Russian Orthodox Church, with the participation of charitable, public and other organisations (funds), provides premises, a staff of clergymen and lay believers, arranges the everyday life and economic activity of patients.

3.2. The AUSNC provides consultative, medical and other aid to these patients.

4. The AUSNC organizes a permanent methodical seminar on basic problems of narcology for training clergy and laity of the Moscow Patriarchate.

5. The Moscow Patriarchate and the AUSNC initiate actions and measures aimed at preventing drunkenness, alcoholism and narcomania among the population of the country.

6. The Moscow Patriarchate is prepared to support individual parishes, monasteries and dioceses of the Russian Orthodox Church which will be able (in the presence of a corresponding agreement) to take part in financing concrete programmes or projects of the AUSNC aimed at solving urgent narcological problems both among believers and among all citizens of the country irrespective of their religious affiliation.

7. The Moscow Patriarchate and the AUSNC will promulgate the positive experience of their cooperation to other regions of the country.

Meeting with the Queen of Spain

Her Majesty Sophia, the Queen of Spain, who stayed in the Soviet Union on a visit of friendship, visited the Trinity-St. Sergy Lavra in Zagorsk and the Moscow theological schools on February 16, 1990.

During her visit to the Lavra Her Majesty the Queen was accompanied by her sister, Princess Irina, the Ambassador of Spain to the USSR, H. E. Jose Cuenca Anaya, and his wife.

The esteemed guest saw the Lavra's architectural ensemble and lit a candle at the reliquary of St. Sergy. She attended Divine Liturgy in the Refectory Church of St. Sergy and admired the singing of the brethren's choir. At the entrance to the academy Queen Sophia was welcomed by the rector of the Moscow theological schools, Archbishop Aleksandr of Dmitrov, his deputies, Archpriests Vladimir Kucheryavy and Nikolai Rezukhin, and Hieromonk Savvaty, staff member of the Lavra's office. The Vladyka Rector cordially greeted the Queen and those accompanying her.

With great interest Her Majesty saw the exhibits of the Academy's Church Archaeological Museum.

Archbishop Aleksandr gave a dinner in honour of Her Majesty. They had a friendly talk about the life of the Russian Orthodox Church, educational process at theological academies and seminaries as well as about the future ecclesiastical service of the theological schools' graduates. Feelings of hope were expressed for future development of cooperation and friendship between the peoples and Churches of our countries.

O. I. Druzhinin, representative of the Council for Religious Affairs at the USSR Council of Ministers, attended the reception in honour of the esteemed guest.

The Vladyka Rector presented Queen Sophia, in memory of her visit, with an icon of the Saviour painted by teachers of the MTA icon-painting school.

The Queen of Spain made the following entry in the Distinguished Visitors' Book: "For the second time I



Queen Sophia of Spain looking round the Refectory Church of St. Sergy at the Trinity-St. Sergy Lavra

visit this town and this holy place of the Trinity-St. Sergy Lavra and the Moscow Theological Academy. I should like to express my gratitude to the Church Authorities for the hospitality shown to me and my sister, Greek Princess Irina.

"Every time I am here, I discover for myself still greater depth and richness of the Russian Orthodox culture. Once again we express our gratitude to you all. Good-bye. Sophia, the Queen of Spain."

Archpriest VLADIMIR KUCHERYAVY



Queen Sophia of Spain (third from the left) and her company visiting Archbishop Aleksandr of Dmitrov, Rector of the Academy and Seminary. February 16, 1990

His Holiness Patriarch ALEKSY I



Twenty years have passed since the demise of His Holiness Patriarch Aleksey I of Moscow and All Russia. The heart of the Primate of the Russian Orthodox Church stopped on April 17, 1970. His life and work constitute a whole epoch in her history. People of the older generation preserve in their hearts the noble image of the venerable helmsman of Russian Orthodoxy and his loving words that were capable of touching the innermost strings of believing souls. Many a servant of the altar attained spiritual strength and courage through the laying on of the Patriarch's blessing hands. Everyone who had the privilege of closely knowing the outstanding Church leader experienced the beneficial impact of his warm personality.

The temple, Divine service, prayers offered up by the Supreme Pastor of the Russian Church for the millions of his sheep before the altar of God formed the focus of his manyfaceted activities. In God's house, he found not only consolation and joy but also an inexhaustible source of beneficial energy and inspiration. Even in extreme old age His Holiness Aleksey regarded service in the temple as his supreme duty and made a point of never missing an office, even in disease.

I recall the following episode. On Maundy Thursday in 1966 His Holiness was being expected for the evening service at the Patriarchal Cathedral of the Epiphany. The clergy were donning their robes, the hypodeacons bustling about preparing to meet the Patriarch, who had celebrated Divine Liturgy in the morning. The hands of the clock were saying it was time to begin the office, but he was still missing. Then there was a phone call from the Patriarchate to the effect that His Holiness was unwell and probably would not come. Everybody was greatly alarmed by this news. But the service was still being delayed—in the secret hope that God would give His Holiness the strength to come after all. It was already half an hour past the time fixed for the beginning of the service, the congregation in a quandary. And then there was another call from the Patriarchate: His Holiness had just left! Everybody took heart in the sanctuary, and I need not describe the jubilation that greeted the beloved Father. According to custom, Metropolitan Pimen of Krutitsy and Kolomna welcomed him at the entrance to the altar. His Holiness said to him: "I had a rather bad spell of dizziness and thought I wouldn't go. But then I felt uneasy: how could I be absent from such a service?"

The Patriarch bravely coped with the first Gospel reading, the longest of the twelve. The Primate's soft, amazingly clear, pleasant voice hushed the cathedral.

He always prepared very carefully for divine service.

Until his last office in the cathedral he was irrepachable in the performance of the rites, never erring in text of elocution, and always mindful of the peculiarities of the particular service conducted.

His gestures and words bespoke a profound reverence of the temple, a deep devotion to the Church. This was highly instructive to those around him. Truly,

his patriarchal zeal imbued him with fresh vigour.

During the war, Metropolitan Aleksy stayed in besieged Leningrad with his flock, sharing all the privations and suffering and giving people consolation and encouragement by his services. His sermons of those years are inspired with passionate patriotism.

Thus in a message to the Leningrad faithful in July 1941 he wrote: all of us "now are motivated by one thought, one prayer—that God may help us to defeat the insidious and evil foe, to destroy fascism, which threatens all humanity with devastation and tragedy... All our people are involved in the war effort, and their victory is a certainty. It is assured by the universal resolve to win, by the fighting men's selfless valour and everybody's willingness to sacrifice his life for his country."

After the war the Brest Union was abolished by the Church Council, meeting in Lvov in 1946 and in Uzhgorod in 1949. Our fellow-countrymen returned to the bosom of Mother Church. In his message of greetings to the Council Patriarch Aleksy of Moscow and All Russia stated: "I cannot find the words to express our joy, the joy of our common Mother, the Russian Orthodox Church, at her children's return to the maternal holy home, under her protection, into her arms, after you had stayed for so many years in a distant realm. There is no measuring the depth and width of the love with which the Mother Church extends her arms to embrace you, our dear brothers and sisters in Christ Jesus. Together with you—with one mouth and one heart—we endlessly thank our common Heavenly Father and Head of our Holy Orthodox Church."

With a sense of responsibility befitting a patriarch, he conducted episcopal consecrations, knowing from personal experience the extraordinary importance of archpastoral service and the audacious spirituality it called for. Many saw tears in his eyes when he said the sacramental prayers over the head of a kneeling nominee.

Wisdom and simplicity were the Patriarch's distinctive features. He gave a great deal of thought to church singing. Although he had a fine ear, he was fond of plain tunes, and therefore common hymns were sung at his services. His Holiness objected to concert pieces, especially such as involved solo singing, being performed during worship. On one occasion he was late for a festal All-Night Vigil. Taking advantage of his absence the precentor decided this was a chance to present a stunt, perform a composition with part and solo singing. While it was in progress the Patriarch arrived at the cathedral and, entering the altar, heard the concert piece being sung. When the six psalms were being read, His Holiness took the "culprit" aside and seriously reprimanded him.

The Patriarch regarded dilatoriness and stops in liturgical singing as impermissible. "Synodal choral singing suffers no pauses", he used to remind the precentor.

In his home chapel His Holiness sang with the choristers, and if for some reason they hesitated to

begin, he would intone the opening phrase in his soft baritone, inviting the others to join in.

The Patriarch's famous speech on church singing, delivered at the Moscow Theological Academy in 1948, laid the groundwork for the revival of true spirituality. "We must do everything to banish the secular spirit from church singing. We must return to its beautiful ancient models so dear to the heart of the believing and worshipping Orthodox Christian," the Primate of the Russian Church said.

The Patriarch's sermons were, as a rule, cordial, brief, simple, readily understandable. Their leitmotif was the call to believe in God and the beneficial help provided by His saints.

Patriarch Aleksy conducted his last office at the Epiphany Cathedral, on Candlemas of the Feast of the Presentation of the Lord in the Temple. The last words that came from his mouth at the service were the eternal words uttered in hoary antiquity by old Simeon the Receiver of God before his devout demise as he held the child Jesus in his arms: "Lord, now lettest thou thy servant depart in peace, according to thy word..." To this day the Holy Gospel in the Patriarch's cell, at his residence, remains open at this verse, which augured, as it were, the Primate's departure for the world of eternal peace. But on that particular evening the flock was as yet unaware of the approaching parting and greeted the Patriarch with the usual affection and enthusiasm when he, as was his habit, proceeded after the anointment to worship by the shrine of St. Aleksy of Moscow, his Heavenly patron. "Bless us, Your Holiness", "God keep you in good health", "Help us, Vladyka", the worshippers exclaimed. It was a moving manifestation of sincere love between flock and pastor.

His Holiness the Patriarch deeply regretted his inability, through ill health, to visit the cathedral. He hoped that an improvement would enable him, even if with difficulty, to officiate at the Epiphany Cathedral in Holy Week. He even considered the details of the consecration of the Chrism, which was due that year.

Yet everybody's earthly course is measured. The Provident Lord gave Patriarch Aleksy a long life. His Holiness passed away in his 93rd year. The twenty-five years of his Primacy were an important stage in the history of the Russian Orthodox Church.

The All-Gracious God prepared for His loyal servant a fine resting-place at the House of the Life-Giving Trinity. On April 21, after a burial service, the body of the deceased Patriarch Aleksy, Holy Archimandrite of the Trinity-St. Sergy Lavra, was interred in the Church of All the Saints That Shone Forth in the Land of Russia, beneath the Dormition Cathedral.

Carved in the marble tombstone are the Patriarchal mitre, the cowl, the dikerion, the trikerion, the crozier and the cross used in divine service. The southern side of the tomb bears the gold-lettered inscription: "May the Lord God mention Your Primacy in His Kingdom."

Archpriest VADIM SMIRNOV

Archimandrite Vasily Vasil'tsev

Nominated and Consecrated Bishop of Kirovograd and Nikolaev

By a decree of His Holiness Patriarch Pimen and the Holy Synod of September 13, 1989, Archpriest Vsevolod Vasil'tsev, Dean of the Cathedral Church of the Holy Trinity in Saratov, was designated to be Bishop of Kirovograd and Nikolaevsk after being professed and raised to the rank of archimandrite.

On September 27, the Feast of the Exaltation of the Holy and Life-Giving Cross of the Lord, Archpriest Vsevolod Vasil'tsev was professed at the Kiev-Perchery Lavra by its Father Superior, Archimandrite Elevfery, and given the name Vasily, in honour of the martyr St. Vasily of the Caves, and on September 29, during Divine Liturgy at the Cathedral Church of St. Vladimir in Kiev, he was raised to the rank of archimandrite by Bishop Ionafan of Pereyaslav-Chmelnitskij.

On September 30, after All-Night Vigil at the Cathedral Church of St. Vladimir, the nomination of Archimandrite Vasily as Bishop of Kirovograd and Nikolaevsk was conducted by Metropolitan Filaret of Kiev and Galicia, Patriarchal Exarch to All the Ukraine; archbishops—Antony of Chernigov and Nezhin; Makary of Ivano-Frankovsk and Kolomyia; Varlaam of Volhynia and Rovno; bishops—Sevastian, formerly of Kirovograd and Nikolaevsk; Nikanor of Sumy and Akhtyrka, and Ionafan of Pereyaslav-Chmelnitskij.

At the nomination Archimandrite Vasily said in part:

"In confusion of heart I stand before this holy assembly at this sacred hour in my life, when Divine Providence is granting me the lot of apostolic service...

"With great awe and trepidation I accept this obedience of the Holy Church as a sacred gift of the Lord and a holy feat, in full awareness of my responsibility before the Lord for serving the



cause of the salvation of the flock entrusted to me.

"I am happy that my consecration is taking place in Kiev, where the Christian Faith first shone forth and is still alive in the land of Russia; where the churches have stood as strongholds and monuments to the piety of the people and the host of the saints of God, who lived and prayed here, are protecting the Orthodox people.

"I dare hope that heavenly blessing will unite with your episcopal prayers when you invoke Divine Grace upon me and in the forthcoming ministry let me be a *workman that needeth not to be ashamed, rightly dividing the word of truth* (2 Tim 2.15)...

I thank God for His mercy towards me and His Holiness the Patriarch and you, venerable archpastors, for your deep trust in my unworthiness. Amen."

Archimandrite Vasily's episcopal consecration

* * *

On October 1, 1989, the 15th Sunday after Pentecost, during Divine Liturgy at the Cathedral Church of St. Vladimir, the venerable hierarchs who performed the nomination, solemnized the consecration of Archimandrite Vasily as Bishop of Kirovograd and Nikolaev.

After the Liturgy, in his exhortation as he presented the crozier to the newly consecrated Bishop Vasily, Metropolitan Filaret said among other things:

"Your Grace Bishop Vasily, beloved brother in Christ... His Holiness Patriarch Pimen of Moscow and All Russia and the Holy Synod deemed it meet to make you Bishop of Kirovograd and Nikolaevsk. Today in the Cathedral of St. Vladimir the enlightener of our land, at the place of the Baptism of Russ, you have become a member of the episcopate of the Orthodox Church, by the grace of the Holy Spirit, through the laying on of the hands of the bishops who took part in your consecration.



Hierarchs who participated in the consecration and newly-consecrated Bishop Vasily (standing in the centre) after Divine Liturgy

"...Have fear of God in your heart and to the best of your ability, with the help of Divine Grace, endeavour to be a monk in hierarchal vestments as well.

"...You are entering upon the episcopal ministry at a time when great opportunities for fulfilling the primal mission of spiritual and moral rebirth of man and society is opening up before the Church. On the one hand this should make us all happy, but on the other it places great responsibility upon us bishops; today a bishop is faced with greater labour both in serving the Church and the public.

"Thy episcopal ministry will take place in the dioceses of the Ukrainian Exarchate. Today in the Ukraine, in the midst of positive things in Church life, there is an attempt being made to sow discord in the hearts of Orthodox people, to sow seeds of discord in the ecclesiastical field, in the form of so-called Orthodox Autocephaly. As a good warrior of Christ, be on thy guard for the unity of the Holy Church. Church schisms have never been to the benefit of the Church or country. At this responsible period in our history a bishop, as never before, should ask God for wisdom and spiritual strength for the fulfilment of his hierarchal duty.

"...Go in peace and put your trust in God's help in thy forthcoming hierarchal ministry.

"Now take this crozier, a symbol



of spiritual power and support in thine old age and bestow thy first episcopal blessing upon God's people who with their fervent prayers have taken part in thy sanctification by the grace of the Holy Spirit."

* * *

Bishop Vasily (secular name Vsevolod Stepanovich Vasil'tsev) was born on May, 23, 1928, in the village of Midsk, Rovno Region.

In 1947, he finished secondary school in the village of Tuchin and was enrolled in the 3rd class of the Volyn Theological Seminary. In 1953, he graduated from the Moscow Theological Academy with the degree of Candidate of Theology for his work,

"Uniatism in South Western Russia in the Days of Petr Mogila, Metropolitan of Kiev". Up to 1957 he taught at the Volyn Theological Seminary, then he served as precentor in the cathedral church in the town of Petrozavodsk.

In November 1958, he was ordained deacon by Bishop Sergy of Astrakhan and Stalingrad (Larin; † 1967); in October 1964, he was ordained presbyter by Bishop Varfolomei of Saratov and Volgograd (Gondarovsky; † 1988) and appointed dean of the Cathedral of the Descent of the Holy Spirit in Saratov. In September 1965, he was made superintendent dean of the Saratov Church District. From January 1971 he was a member of the clergy of the Cathedral Church of the Holy Trinity in Saratov and since July 1988 its dean.

Interview Granted by Archbishop KIRILL to "The Journal of the Moscow Patriarchate"

Your Eminence, by a decision of the Holy Synod of November 14, 1989, you have been appointed Head of the Department of External Church Relations of the Moscow Patriarchate. What is the programme of your activities in this post?

First of all, I would like to comment on the very name of the institution which I now head—the Department of

External Church Relations. It seems to me that the word "external" is very correct and felicitous. When we call DECR a foreign department, we distort the meaning. What is "external" with regard to the Church? It is not what is separated from the Church by state boundaries but what is separated by Church bounds per se. Ideally, the Department of External Church Relations should maintain the Church's ties with the outside world in the ecclesiological sense.

The fact that we have always taken the word "external" to mean "foreign" has made for a certain hypertrophy in the work of the Department. However, this underscoring of the foreign dimension was not fortuitous, of course; it was dictated by the historical circumstances in which our Church has found herself. Within the country, it was impermissible to engage in external activity, unless we consider official contacts with the Soviet Peace Committee, friendship societies and other official organizations. However, even in these organizations the Church's activities were very limited: more often than not we were invited to jubilee meetings as some exotic element to adorn the presidiums. At that time we were unable to make an independent creative contribution to the work of these organizations because the Church did not have an active and independent social stand: for many decades she was perceived as something alien to the country's social system.

The changes taking place in society and in people's minds are helping us to analyse in a new way the importance of the work which we call external. The emphasis here should be made on the external activities of the Church inside our country in strengthening traditional fraternal relations and cooperation with Christian Churches and religious associations, fraternal ties with leaders of non-Christian religions on problems of the development of our entire society which are to be solved through joint effort. This encompasses the establishment and development of relations with unregistered as well as official public organizations, and research and coordinating activities in the field of the social ministry of the Church.

I should dwell in particular on inter-ethnic conflicts, which sometimes affect interconfessional and interreligious relations. The conflict between the Orthodox and Eastern Rite Catholics in the Western Ukraine is but one example. The Department of External Church Relations has become fully involved in settling this conflict over the past few months. I, too, have spent the greater part of my work time precisely on the situation in the Western Ukraine. This problem is a vivid example of how the external is linked with the internal. The break between some of the clergy and the faithful, on the one hand, and the Orthodox Church, on the other, and their transition to the Uniate Church is taking place within specific dioceses of our Church and is affecting her internal life; at the same time, however, this drama is also engulfing the sphere of inter-Church relations, subjecting Orthodox-Catholic dialogue to a great test. As far as means of settling the conflict are concerned, they are also based on external factors. As is well known, our bilateral relations with the Vatican are of great importance here; the appropriate recommendations have been elaborated within their framework and a mechanism for resolving contentious issues had been created.

It is also my belief that DECR can make a notable contribution to the development of theological thought and to the organization of qualified and intensive training of clergymen and theologians. The fact of the matter is that we have an opportunity to develop relations with the theology departments of the world's leading universities. We have invitations for our students from them, and some Churches and Christian organizations are even prepared to provide stipends. I believe that arrangement of educational exchange and probation for our theologians in educational institutions abroad is an important task. We will thus help raise the scholastic level of our Theological Schools and the overall theological level in the Church.



DECR can and should become a religious research centre, for it possesses significant intellectual and informative potential: we receive information about the state and activities of the Christian Churches from virtually all over the world. It is very important for this information to vigorously enter our internal Church life and for the laity, priests and bishops to use it in realising the new opportunities that are opening up in connection with perestroika.

I would also like to underscore the importance of studying the experience that has been amassed by other Orthodox and not only Orthodox Churches in tackling social issues. The problems which our Church is encountering today are hardly new to other Christian Churches. They have rich experience in tackling matters pertaining to catechetical and religious education and such social problems as concern for orphans, aid for the elderly, participation in health programmes, and the fight against alcoholism and drug abuse. A study of the ecological, social, political, racial, economic and other problems facing modern humanity is being conducted within the framework of the World Council of Churches. Taking account of this experience and this knowledge, our Church could do a great deal.

The Department of External Church Relations has a good translation service. We translate many theological studies which, regrettably, we do not have a possibility to publish. If we had the proper printing facilities we could publish them, which, it seems to me, would be of interest to the religious community at large.

Having all the possibilities to be a research centre of the Russian Orthodox Church, DECR will be able to fully tap its potential only if it has its own periodical. Owing to the limited possibilities of our Church press, sometimes people abroad are more familiar with the theological aspect of the work of the Department than people in our own country are. Many papers and addresses by our theologians at different ecumenical and theological conferences that are published abroad remain unknown in our country. We cannot reconcile ourselves to this state of

affairs. The Department of External Church Relations must have an opportunity to publish the rich material which passes through it and which is created at it.

The particular attention that is being paid to ecclesiastical activity within the country, the need for a greater interconnection between "foreign" and "local" work, and the accent on research have made it imperative for us to carry out changes in the DECR structure. To begin with, we have instituted a collegial decision-making body which we have tentatively called the DECR Council. Aside from the DECR Head and his deputies, its make-up includes its executive secretary and staff members. An ad hoc planning and analysis department has been set up and also a number of new sectors such as the socio-religious and public relations sector, the non-Christian religious sector, the theological education sector, and the information department. While forming new subdivisions we simultaneously strive to reduce the Department personnel in order to lower general Church allocations.

As you said at a press conference in the Publishing Department of the Moscow Patriarchate, in recent years the external activities of the Church were distanced from her urgent internal needs. The laity of our Church are almost totally unfamiliar with the work which DECR does. Many subscribe to the belief that ecumenical dialogue is a sign of the times, that the purity of Orthodoxy is ruined in it. How would you explain to your flock what good ecumenical activities will do for the Church as a whole, the diocese and the parish?

The problem is that for many years people in this country treated ecumenical dialogue as something chiefly of propagandistic importance. Regrettably, some of the statements of our religious figures and theologians during the time which we now call the time of stagnation bore the imprint of certain stereotypes of thought: they were not always suffused with a sufficient sense of pastoral responsibility. This led to a situation where many came to have a distorted understanding of ecumenism and, naturally, a negative attitude to it. It is not fortuitous that the following question was once asked at the Moscow Theological Academy: "How does ecumenism differ from communism?" The propagandistic clichés of papers on the ecumenical theme shaped in the consciousness of our religious community the conviction that ecumenical activities are something imposed upon the Church from without. The Department of External Church Relations bears a certain share of the responsibility for this as well. It is very important that these prejudices be dispelled now. For the purpose, we must provide objective information about the ecumenical movement and about our participation in it. Allow me to make the following point as well: the goal of the ecumenical movement is unity of all Christians. There is probably not a single Christian in the world who would say that this goal is erroneous: it is affirmed in Holy Scripture. Therefore, the inevitability of the very posing of the issue does not evoke doubt, but the paths of accomplishing this goal can be different. I think that the healthiest understanding of ecumenism is that which implies fidelity to one's Church. Ecumenism should under no circumstances be taken to mean the path of compromise, of repudiation of one's convictions.

I would like to reassure those who are afraid of the ecumenical movement. This is not a betrayal of Orthodoxy, it is not a departure from our dogmata, it is not treachery regarding our Canons. As I perceive it, theological

work in the ecumenical field may be associated with the work of an archaeologist: truth lies in the stratum which we call the Early Undivided Church, when all Christians were united. Then Church teaching was common for all. It is this archaeological research that is the task of ecumenists: we need to clean off very carefully the cultural layer which grew over the centuries and with which many theological opinions are framed. It is my deep conviction that if we, together with our brothers and sisters in other Churches, carry out precisely this work, we will arrive, with God's aid, at the foundation which unites us all.

Thus, the main principle which the Russian Orthodox Church subscribes to in her ecumenical activity consists in the following: there cannot be unity other than unity based on the principles of the Early Undivided Church. This approach requires that our theology place special emphasis on studying sources. Unquestionably, a serious approach to ecumenism will set in motion a strong theological movement in the Church that is geared to studying Holy Scripture and Church Tradition.

Ecumenism, however, is not only dialogue on unity. At the dawn of the ecumenical movement there was a certain euphoria with regard to the possibility of rapidly attaining Church unity, but gradually it became quite obvious that this goal cannot be achieved quickly. The theme "The Church and society" became the overriding one in the ecumenical dialogue. What should the Christians' stand be in the face of the problems of concern to humanity? How can the moral principles of the Gospel be used in uniting people to build a better world? And today Christians are jointly resolving ethical, cultural, ecological, social, international and other problems. In other words, sharing their experience, the Christians of the world are exploring, within the framework of the ecumenical movement, answers to the questions which modern civilisation is posing to man and the Church. Isn't it to these questions that our society, too, is awaiting answers from the Russian Orthodox Church? Personal and public morality, political ethics, the moral aspects of modern scientific and technological development, attitude to the cultural and historical legacy, inter-ethnic problems and educational issues, ecology and social justice—this is what our compatriots are asking the Church today. And in order to answer maturely, we must know the experience of life and witness in other countries.

The ecumenical movement fully enables us to exchange experience and listen to the voices of others. A split with ecumenism would spell isolation, provincialism, and the complacency and limitedness of theological thought inevitable in such instances.

In today's rapidly changing reality this can ultimately turn into an inability to give witness to Christ in our own country when responding to the challenges of the day.

Nor should our historical experience be forgotten. What our Church and our people went through should be understood and perceived by the entire Christian world and, I would say, by the entire human race. The blood of our martyrs is the seed of 20th-century Christianity. We are duty-bound to share this experience with our brothers and sisters all over the face of the Earth for the sake of our common future, for the greater glory of God.

The notion "people's diplomacy" has solidly entered the political vocabulary. Is it applicable to the sphere of ecumenical contacts? Can one speak of ecumenical,

inter-Orthodox contacts at the parish level? Are there specific examples, in particular, in your Smolensk Diocese?

If a realisation of the importance of external contacts is to reach each parish, informational activity in the Church needs to be developed. It is often said that the people will not accept and understand this or that. But why? If they do not accept something, it is only because no one explains it to them.

We are now taking extremely important decisions at Councils; the entire world is talking about them, yet people in our parishes do not know about them. Let us now ask an ordinary believer what he knows about the decisions of the latest Bishops' Council. Many will answer that they haven't heard anything about it at all. So until we get going the dissemination of expeditious information about the life of our Church and about what is taking place in the rest of the Christian world, we will not be able to say anything about the stand of our faithful on matters of Church life. If this stand is to be a mature one, we need to urgently inaugurate the theological education of the people, which was also absent in this country for decades. Here, too, a great responsibility devolves upon the clergy. Our priests must be prepared for this work, and it prompts another question, namely, the rapid reorganization of the educational process in the theological schools.

There are many pressing problems. As in chess there is sometimes not enough time to make the proper move, so the Russian Orthodox Church does not have the time to ponder the right move at length. We are in time trouble. Suddenly, unexpectedly, everything has become possible, and no one, with the exception of a few individuals, ever thought in the past that such a moment would come so quickly.

I can recall the departed Metropolitan Nikodim: he used to carry a notepad in his pocket and would jot things down in it from time to time. I once asked him: "What do you write in there?" He replied: "I jot down thoughts which are not at all topical today. I am deeply convinced that the status of our Church may change at some moment, and we must always be ready for these changes." In that notepad there were very interesting thoughts about religious education of children and young people, about the establishment of a printing office at the diocesan administrations, about the organization of monastic life, and so on. And all this took place in the grim 1960s, when churches in this country were being closed down and when the only aspiration seemed to hold firm and survive. Regrettably, both then and later, not too many of us thought about what would happen if more freedom were to be granted to the Church. One of the results of this was our unpreparedness for sweeping changes in society.

In the Smolensk Diocese we established two years ago direct ties with the Polish Orthodox Diocese in Bialystok and twin-city relations between the Orthodox of Kaliningrad and Olsztyn, Poland. Implementing these ties, we enjoy a preferential regime of crossing the border at the checkpoints through which tourists ordinarily do not pass. Our priests and laymen often visit the Bialystok Diocese on feast days, and our Polish brothers and sisters come to see us. However, this is only the beginning.

The revitalization of Church life, which has been notable in recent years, has shed light on many problems. One of them is the revival of the communal principle in parish life. Ortho-

dox-oriented public organizations have emerged in many countries. They could become the bridge to Orthodoxy for a certain part of the flock. What role could such organizations play in the context of our society?

Today the laity can, by and large, do a great deal, especially in catechetical and charity work. There should be closer cooperation between the laity and the clergy on the parish level in this country. It is in the parish that Church-sponsored social programmes should be carried out. In this connection it is very desirable that parish groups appear that could become the embryos of public Orthodox organizations. Thus, the parishes of many Orthodox and not only Orthodox Churches have youth groups, hobby groups and groups uniting people according to age. Regional or Church-wide organizations emerge on their basis.

I think that the process of establishing public Christian organizations in our Church should come from the parish level, since the parish—Eucharistic community—is called upon to pool the efforts and at the same time constantly ecclesiasticise these efforts. If, however, we take the path of initiative from above, I am afraid that this will turn into formalism. The process should come from the grassroots, but be energetically supported from above, i. e., develop canonically. The experience of our nation's religious history teaches that it is dangerous when some movement emerges to counter the canonical structure and ecclesiastical order. And if misunderstandings arise in contacts between the hierarchy and lay activists, they should be reconciled through frank and benevolent dialogue. Herein lies the principle of sobornost.

The No. 1, 1990, issue of the newspaper "Literaturnaya Rossiya" reported the emergence in Moscow of a community of the Russian ("Karlovcy") Church outside Russia. This community supposedly has its own priest and conducts its own Divine services, and it is requesting official registration. Some intellectuals are voicing a desire to open a Karlovci metochion in the USSR. Could you comment on these facts from the canonical, historical and political standpoints? What do you intend to do in order to establish a dialogue between the Moscow Patriarchate and the Russian Church outside Russia?

The postrevolutionary division, for which there is no theological and even, strictly speaking, canonical justification, pains the heart of every thinking member of our Church. The main reasons are the political reality and the different responses to it which came from the hierarchs who remained here and those who went there. I am not in favour of strictly censuring our fathers on either side of the political fence. From time to time some have a desire to blacken members of our emigration, and others desire to do the same to the hierarchs who remained in their homeland. I consider it immoral to judge those who cannot answer us, to judge them from the hindsight of past decades and from a situation that is radically different from the one which caused the divergences. The mission of our generation is to settle this conflict and eliminate the split in the Russian Church.

It is for this reason that I am reserved about the idea of establishing parishes of the Russian Church outside Russia on the territory of the Soviet Union while there is still a division between us. Without wanting to do so, such parishes can cause the split to widen. It is my conviction that the hierarchy of the Church outside Russia, irrespective of its attitude to the hierarchs of the Russian Church of the Moscow Patriarchate, does not desire new divisions

capable of weakening Orthodox witness in our country, which is going through a period of momentous changes.

On the other hand, these parishes themselves can be subjected to grave danger and become "havens" of anticanonical elements. Let us picture the following situation: some cleric violates Church discipline and enters into a conflict with his hierarchy. Application of legal sanctions against him can entail a transition to "foreign jurisdiction". As we know, Orthodoxy in America suffers from illegitimate transitions today. What is more, it is not beyond the realm of possibility that the offending hierarch can become such a cleric as well. The example of Ioann, the former bishop of Zhitomir, is common knowledge. Indidentally, there is also an example with regard to the Russian Church outside Russia, namely, the incident that occurred in Suzdal this past winter. There was a canonical conflict between a bishop and a priest. The Synod received a telegram from a group of the laity from Suzdal stating that if the bishop was not transferred they would go to the Church outside Russia.

The reason a schism in the Church is dangerous is that it is capable of spawning new schisms. Let us recall what happened in this country after the revolution, when splits left and right weakened to the maximum the Church which confronted militant atheism and open persecution.

It is my deep conviction that consolidation of Orthodoxy in our long-suffering land is the common goal of both the Moscow Patriarchate and the Russian Church outside Russia. The time of discord and arguing is over. All the faithful progeny of the Church need to work together to overcome rather than deepen their differences. Saying this, I am referring not only to the Russian Church outside Russia but to all who are fighting one another here, within our Church: the "Rightists" and "Leftists", official and unregistered groups, laity and clergy, young and old.

From the standpoint of the Moscow Patriarchate, there are no problems in establishing official contacts between the Russian Orthodox and the Russian Church outside Russia, and we do not make no special reservations on their establishment. There are some conditions on the part of our brothers abroad. They could be discussed. I think that the political situation in the country is conducive to this: the Soviet state is changing; its relations with the Church are changing, and much is becoming different in the Church herself. I believe that the prejudice against contacts with us will pass, and the two parts of the one Russian Church will acquire an opportunity to talk frankly.

Vladyka, how do you assess the non-involvement of the Russian Church outside Russia in the ecumenical dialogue?

It seems to me that this is due to a desire to preserve their uniqueness. Immigrants assimilate very quickly, after all. And if the borders of this group become more open, there is a risk of its rapidly losing its identity. While not being an adherent of this stand, I am simply trying to realise what in fact makes for the desire there for introvertedness, since I feel that the official theological arguments do not look very convincing.

Recognition of the autocephaly of the American Church is one of the contentious issues in the relations between the Moscow Patriarchate and the Ecumenical Patriarchate. How can the fact that there are several Orthodox Churches functioning in parallel in one country, the USA, be assessed?

There are two mutually exclusive concepts. The Constantinople Patriarchate believes that it alone can grant autocephaly and autonomy and refers for the purpose to Rule 28 of the Council of Chalcedon. The Moscow Patriarchate and most other non-Greek Churches believe that Rule 28 speaks of the specific areas of the then Byzantine Empire and does not have anything to do with the modern Diaspora. These Churches believe that each Orthodox Church can grant independence to a part of her.

This was how autocephaly was granted to the Georgian Orthodox Church: it was bestowed upon her by the Antiochene Mother-Church, not by the Constantinople Church.

All attempts to strengthen Orthodox ties are encountering this clash of two viewpoints, for the matter of organizing the Local Orthodox Churches in the Diaspora, in particular, in America, is on the agenda today. Exercising this right, we have granted autocephaly to the Russian Metropolitanate in America, thereby eliminating the long-standing split within the Russian Orthodox Church. This act should in no way be regarded as an attempt to foreordain the future of the whole of Orthodoxy in America. It is quite obvious that this future should be determined by an all-Orthodox decision.

In this connection I would like to underscore the following: irrespective of how the problems of the Diaspora and autocephaly were tackled in the past, today, against the background of the new reality exhibited by great cooperation among the Orthodox Churches, these problems should be resolved by all the Orthodox Churches on the basis of a consensus.

As we know, over almost 30 years, Pan-Orthodox Conferences gather from time to time. The Orthodox have amassed some experience of joint analysis of common Church problems. My question is: shouldn't we be thinking today about a more or less permanently functioning All-Orthodox Synod that would coordinate the activities of all the Orthodox Churches, thereby promoting their unity. The problems of a Church organization of the Diaspora could be successfully solved within the framework of such a Synod.

Vladyka, could you say a few words about the structure and staff of DECR? Please comment on your decision to reduce the Department's budget by half a million rubles.

Briefly, its structure is as follows: a collegium functions under the head of DECR which consists of members of the Department and which takes the most important decisions. Deputy heads are in charge of the main areas of work. The next subdivision are the sectors, i. e., the thematic working groups. DECR does extensive work to organize the activities of our dioceses, monasteries and parishes abroad, and is also the administrative and protocol department.

The latter partially accounts for the Department's rather large staff and the high level of expenses. DECR administratively handles all the events of the Russian Orthodox Church, even those not connected with external activity, such as local and bishops' councils, different jubilees and festivities, and even the arrival and accommodation in Moscow of hierarchs and other persons invited by the Patriarchate.

As far as the budget is concerned, I am deeply convinced that now we need to release money for the Church's internal needs. We have deliberately cut expenses and would like the money saved to be used explicitly for the restoration of the Solovetsky Monastery. We are attempting to save not by reducing the work volume but by making the apparatus function more efficiently.

Interview by E. KOMAROV

The Korets Stauropegion Convent of the Holy Trinity

The convent is located in the town of Korets, on the bank of the Korchik River, 33 km from Novograd-Volynski, Rovno Region.

The first church of the convent, the Church of the Resurrection of Christ, was consecrated in 1580. The Korets prince's daughter, Sofia, who was professed under the name of Serafima, became its first hegumenia. At the time the believers in Volhynia were being forced to adopt Uniatism, so numerous monks and nuns sought safety in the cloisters which remained true to the Orthodox Faith: the Pochaev Lavra of the Dormition and the newly-founded Korets Convent. The Convent of the Resurrection could not accommodate all the newcomers, and in 1620 a new convent was founded with the Cathedral Church of the Holy Trinity.

In the late 17th century, Prince Jan-Karl of Korets adopted Roman Catholicism and handed over the new convent to Franciscan nuns. The Orthodox sisters stayed in the old Convent of the Resurrection. In 1831, during the Polish uprising, the Catholic Franciscan convent was burnt down. In the summer of 1867, Hegumenia Apollinaria, who was appointed mother superior, began restorations of the Holy Trinity Convent. The work was completed under Hegumenia Feofania. In 1880, Archbishop Dmitry of Volhynia and Zhitomir consecrated the Church of the Holy Trinity and blessed the sisters to move to the newly-restored convent. A skete was founded in the former Convent of the Resurrection. By that time there were 39 nuns and 6 novices in the convent. In 1890, Bishop Modest of Volyn and Zhitomir consecrated a new warm church of the Nativity of St. John the Baptist.

During World War I the sisters were evacuated to the Kozelsk Convent in the Poltava Gubernia, and later, when

the enemy was driven out, Hegumenia Feofania and the sisters returned to the Korets Convent.

Hundreds of orphans, children of the Red Army men and peasants, found shelter at the convent during the Civil War and intervention. In 1921, when part of the Western Ukraine was passed to Poland, the Lutsk Catholic Curia raised the question on transferring Orthodox churches and cloisters to the Roman Catholic Church. For 18 years the Holy Trinity Convent had to prove its affiliation to Orthodoxy.

During World War II the cloister donated 2,500 roubles for building the Dimitry Donskoi tank column; 16,000 roubles were donated to the Defence Fund. After the war, the cloister annually delivered corn, meat and wool to the state and donated considerable sums of money for the good of the country.

On March 2, 1970, Sister Natalia (secular name, Nadezhda Aleksandrovna Ilchuk) was raised to the rank of hegumenia. In 1984 the Korets Convent was granted the status of stauropegion (which means direct subordination to His Holiness the Patriarch).

The deeply revered icon of the Mother of God "War-rantress of the Sinful" is preserved in the convent since 1622.

There are 110 sisters in the convent now. The art of gold-thread embroidery should be specially marked among the sisters' obediences. Their embroideries were frequently shown at international exhibitions. The cloister's community maintains good relations with a neighbouring state farm, the sisters take part in the peasants' field works. The sisters of the cloister show exceptional hospitality to pilgrims and guests, foreign guests included.

TEN DAYS ON MOUNT ATHOS

Since time immemorial Russian men have turned their inner eyes and their steps towards Mount Athos, to the place of pious feats and prayer, to the shrines of Orthodoxy, to the bulwark of Orthodox Faith.

Quite understandable, therefore, is the emotion that filled us, a group of the clergy of the Russian Orthodox Church headed by Archbishop Makary of Ivano-Frankovsk and Kolomyia and Bishop Sergy of Azov when we started upon our pilgrimage to the Holy Mountain.

In the morning of August 26, 1989, we were in Uranopolis, a small Greek town from which motor launches set out for the monasteries on the Holy Mountain. And there we were on a motor launch escorted by a school of dolphins on the Aegian Sea; to the left of us were the green forests, ravines and cliffs of the Athonite peninsula. At the landing of the Zographou Monastery we were met by Archimandrite Ieremiya, Hegumen of the St. Panteleimon Monastery of Russik. After one and a half hours on the road we at last genuflected in the chosen abode of the Most Holy Theotokos.

The welcome at the holy gates of the monastery, a short moleben, exchange of greetings—everything seemed unreal, as though happening not to us; we could not believe yet that the miracle had really occurred!

What strikes one above all on Athos is its calm and majesty, and this impression remained with us right through our stay on the Holy Mountain. Everything is accomplished speedily there, but no one is hurrying anywhere; nowhere and in nothing is there bustle and noise. Even by the sea, the sound of the waves is wonderfully soft and tender, "as though a mother caressing a child", in the words of a Holy Mountain dweller. Athos observes its own special time, which is marked by the ringing of bells and, according to Church Rule, the strokes and gongs summoning monks and pilgrims to church for divine service.

In the pitch darkness of the southern night we descended from our cells to the Cathedral of the Great Martyr St. Panteleimon; visible were only glimmers of lamps and innumerable stars overhead.

On Sunday, August 27, we attended Divine Liturgy concelebrated by Archbishop Makary and Bishop Sergy; after a fraternal meal and a brief rest we set out on the small motor launch of the monastery for the Greek Monastery of Xenophon.

Hegumen Archimandrite Alexis, a venerable starets, with whose advent the monastery had revived (now there are forty young monks there), in his greeting spoke of the traditional ties between the Russian and Greek Orthodox Churches, and our countries and peoples.

From there we walked to Dohiar to venerate before the Icon of the Mother of God "Swift to Hearken".

Father Gregorios, the young hegumen of Dohiar, questioned us with great interest about religious life in Russia; asked us how the new churches were being opened and whether young people were drawn to monastic life; he spoke with great anxiety about negligent priests appearing within the Church.

In the following days we visited ten more Athonite monasteries. With all their inner and outer diversities the feeling remains that one is meeting not men but verily earthly angels—the wonderfully calm and tranquillizing environment, their meekness and goodwill in communion. Even their faces seem alike, such is the imprint on them of genuine brotherhood in Christ. Their lives are dedicated to the service of God in constant prayer, strictest fast and complete obedience.

The idea of monasticism as voluntary martyrdom cropped up in our conversations. But the rays of the martyr's crown evidently begin to shine right here on earth. The inner life of the monks, their struggles and feats are hidden from the curiosity of the outer world. And is not this world, which is breathing evil, rebellious, hardened in the lies of its false prophets and blind leaders, obliged to them for not being stifled with its hatred? Is it not through their prayers that God is granting us time yet to repent and reform?

Today tourist boats are permitted to sail near Athos, but at a distance of 500 metres from the shore. Perhaps for some the contemplation on the Holy Mountain will not seem a pastime but an awakening to reform their lives.

The Holy Mountain dwellers told us how, in the early 1970s, the very existence of Athos was questioned. However, what is impossible to men is possible to God: on the contrary there was a sharp increase of those desiring to lead monastic lives on Mount Athos. Today there are many young monks on Athos, moreover, not only from countries of the Orthodox East, but from the West too; for example, at the Simopetra Monastery 17 out of 60 are such.

At the Monastery of Xenophon an interesting conversation took place between Archbishop Makary and a very young Greek pilgrim. The seven-year-old boy asked the Vladyka: "Why are there so few monks in your big monastery?", "Because your government does not grant entrance visas; we have plenty of applicants," replied Vladyka Makary.

"I shall write without fail to our government so that they will allow your monks to come to Athos, your monastery is so splendid."

God grant that those to whom the boy writes will heed his voice, and that 19 Russian youths awaiting visas might join the 28 monks of the Russian St. Panteleimon Monastery on Mount Athos.

On the Feast of the Dormition of the Most Holy Theotokos, the All-Night Vigil at the Russian monastery really lasted the whole night: from midnight to 6 a. m. and a little later, we celebrated Divine Liturgy.

Next day accompanied by Archimandrite Ieremiya we

paid a visit to the Protaton, where we were warmly welcomed by Monk Theoklitos, the Protoepistat of the Holy Mountain. "For many years," he said, "the startsy of Athos have prayed for the spiritual freedom of Russia, and now in your country the renewal of social life is taking place, which you call perestroika." In the church at the Protaton we venerated before the Icon of the Mother of God "It Is Meet".

It took us several hours by car to reach the Iveron Monastery in time for evening service.

The wonderful Iberian Icon of the Mother of God! Numerous lampadas glimmering and lighted tapers. One experiences indescribable trepidation and emotion. Truly great is God's mercy allowing us to come in touch with the shrines of ancient Athos. We spent the night at the Lavra of St. Athanasius and then continued on our tour of Athos.

In the following days we visited the Greek monasteries of Karakallou, Philotheou, Stavroniketa, Vatopedi, Ksiropotam, Simopetra; everywhere we were cordially met, and allowed to inspect the monasteries and kiss the shrines. We formed a good choir under Archpriest Boris Pivovarov's baton and everywhere we went we sang hymns. On our way to the Serbian cloister of Hilandari we sailed past Esphigmenou Monastery and read upon its wall the inscription "Orthodoxy or Death". With our brother Slavs we talked without interpreters, "with one mouth".

We also went to the Skit of St. Andrew—an enormous architectural complex of great beauty and not a soul there. We visited Xilurgou, the cradle of Russian monasticism on Athos and the Old Rossikon. In both only one monk in residence. In an empty cell by the church of the Old Rossikon I saw on a lectern an opened Psalter and an end of wax candle, the thickness of the dust over them evidenced that the owner of the cell had departed from this earth a long time ago.

On the eve of our departure we went to seek spiritual admonition from the Athonite hermit, Schemamonk Paisios. Indicators pointed out the way to the cell of the starets not far from the Monastery of Kutlunush, on a picturesque mountain slope. "God sent Russia many trials but in these trials Russian spirituality, renowned throughout the world, was strengthened. In the last decades many saints have shone forth in Russia, more than in all of the preceding nine centuries of the Russian Church's existence. Now the time of the harvest has arrived," the ascetic said. Starets Paisios, a disciple of the Russian Monk Tikhon, welcomed Russian pilgrims with special cordiality. In remembrance of the meeting he gave each one of us a small rosary made by him for journeys, so that the Jesus Prayer might be recited at all times.

On September 4, after the celebration of Divine Liturgy and the following moleben at the Russian Monastery of St. Panteleimon, we said goodbye to the hegumen and brethren and to Holy Mount Athos. Will God grant us another visit to venerate at its shrines? The brethren sang "It Is Meet" and we started on our return journey, to the noise and hurry of big cities, to the constant bustle we have become accustomed to.

But our tour of Orthodox Greece continued. At Salonika we were cordially received by Metropolitan Panteleimon; we also enjoyed the hospitality of the oikonomos of the Monastery of St. Theodore, Archimandrite Basil, and venerated at the shrine of the Great Martyr St. Demetrios of Thessalonika at the place of his martyrdom.

At that time the group of pilgrims from the Bulgarian Orthodox Church, led by Metropolitan Pimen of Nevrokop, was returning from Mount Athos and so we went together to the Convent of the Dormition of the Mother of God not far

from Salonika; Hegumeniya Phevronia made us acquainted with the special rule of the convent.

On our return to Athens on September 6, we were accommodated at the Monastery of Penteli not far from the capital of Greece; there we enjoyed the cordial hospitality of the Father Superior, Bishop Chrysostomos of Dodona. On September 8, the Feast of the Nativity of the Blessed Virgin, according to the New Style followed by the Hellenic Orthodox Church, the venerable hierarchs officiated at All-Night Vigil and celebrated Divine Liturgy in the

monastery church. After the divine service Archbishop Makary and Bishop Chrysostomos exchanged greetings.

In the time left before the flight to Moscow we went to see the Cathedral Church of the Annunciation; at the ancient Areopagus we sang a hymn in praise of the Apostle Paul, and saw other sights of Athens.

We thank God for His great mercy in permitting us to tread the sacred ground of the Holy Mountain and venerate at its shrines.

Archimandrite KIRILL

Architectural Contest for a Memorial Church to Mark the Millennium of the Baptism of Russ

Message of Greeting from His Holiness Patriarch PIMEN

Lord, I have loved the habitation of thy house, and the place where thine honour dwelleth (Ps. 26.8).

Dear brothers and sisters,

These are the words of the Holy Prophet King David, who all through his life sang the glory of God in exalted psalms, who loved with all his heart the house of God and took care of its splendour. The Temple of Solomon, renowned in history for its grandeur, owed much in its concept and execution to the Prophet David.

In New Testament times the Christian Church has erected some remarkable temples, worthy of the Name of God.

For nearly one thousand years this land has been adorned with churches of rare skill and beauty erected by Russian builders.

But the Lord suffered the Russian Church to experience harsh trials. Memories are still alive of the desecration and devastation of our national holy places: cloisters, churches and chapels, of the loss of these priceless seats of faith and cultural monuments of world importance.

By the mercy of God, our society has embarked upon the road of renewal and the children of the Church are actively involved in this beneficent process. Benevolent relations are developing between the Church and the State, various restrictions on Church life are being lifted, traditional forms of Church service for society are restored, church communities are being built, temples and cloisters given back to the Church are being renovated, and, with God's help, our tragic past will soon become history.

During the jubilee celebrations to mark Russia's conversion to Christianity a decision was taken thanks to the assistance of the leadership of our country to build a memorial church in Moscow dedicated to the Millennium of the Baptism of Russ. At that time it pleased God that I should lay the first stone into the foundation of that church.

Today we are opening an exhibition of architectural designs of that church. An unexpected large number of entries have been submitted. We are happy to see this zeal and the laudable desire to keep up the glorious traditions of Russian church architecture. Submitted to your attention are more than three hundred architectural designs. The Holy Synod, which has taken upon itself the responsibilities of the panel of judges, will have to choose from them the one that will become the memorial Church for the Millennium of the Baptism of Russ, a temple of the glory of God, a house of His grace-bestowing presence, a place of the daily offering of the unbloody Sacrifice for all the children of the Russian Orthodox Church, for

all our compatriots who laid down their lives for their Motherland, for the prosperity of this land, and for a life of peace on Earth.

We are hopeful that the exhibition of entries to the contest of architectural designs of the memorial church would offer an opportunity for a broad expression of public opinion and help the Holy Synod to select, first, eight of the best designs, and later, the only one which shall immortalize the memory of the millennial labours of the Russian Orthodox Church for the benefit of the peoples of our multinational Motherland.

In that holy temple generation after generation will become members of the Church, will experience the salvific effect of the Holy Sacraments, their hearts and souls will be moved by church reading and singing, and their eyes will feast on the murals, decorations and the architecture of the church expressing the spirit of faith.

I invoke the blessing of God upon the labours of the prestigious panel of judges and wish every success to all the participants in the exhibition.

PIMEN, Patriarch of Moscow and All Russia

Moscow,
February 5, 1990

The first round of an architectural contest for a memorial Church of the Holy Trinity to commemorate the Millennium of the Baptism of Russ ended on February 18, 1990. As was decided by the recent Local Council of the Russian Orthodox Church, the memorial is to be located near Tsaritsino Ponds at the Orekhovo-Borisovo district of Moscow.

Entries submitted to the contest were on display in two pavilions of the Permanent Exhibition of Construction Projects in Moscow.

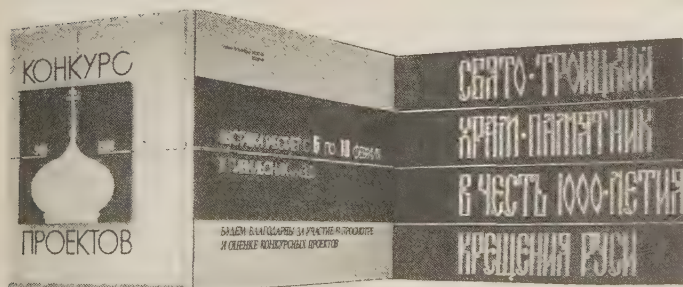
The opening ceremony was attended by permanent members of the Holy Synod: Metropolitan Filaret of Kiev and Galicia, Patriarchal Exarch to the Ukraine; Metropolitan Filaret of Minsk and Grodno, Patriarchal Exarch to Byelorussia; Metropolitan Yuvenaly of Krutitsy and Kolomna; Metropolitan Vladimir of Rostov and Novocherkassk, Chancellor of the Moscow Patriarchate; Archbishop Kirill of Smolensk and Kaliningrad, Head of the Department of External Church Relations. There were also Metropolitan Pitirim, Head of the Publishing Department of the Moscow Patriarchate; Archbishop Aleksy of Zaraisk, Head of the Economic Management, members of the Coordinating Committee of the Joint International Commission for a theological dialogue between the

Roman Catholic and Orthodox Churches which was meeting in Moscow at that time under the chairmanship of Archbishop Stylianos of Australia and Archbishop Edward Cassidy of Amanzia, representative of church institutions and architects.

The choir of the Moscow theological schools sang a prayer, after which Metropolitan Filaret of Kiev read out a message of greeting from His Holiness Patriarch Pimen. A speech was made by Deputy Chairman of the Executive Committee of the Moscow Soviet, Yu. Shilobreev, after which Metropolitan Filaret declared the Exhibition open.

The more than 300 architectural designs submitted to the contest reflected the prevailing modern architectural trends. There were designs in the traditional style of Russian church architecture (based on the Vladimir-Suzdal, classical "Byzantine" and "Ton's" traditions), and also those inspired by the modern Protestant and other architectural patterns.

By its decision of February 20, 1990, the Holy Synod awarded consolation prizes to 24 entries, and endorsed four for the second round of the contest.



The Contest: Two Opinions

The exhibition of architectural designs of the Holy Trinity Memorial Church commemorating the Millennium of the Baptism of Russ has been not just an outstanding, but a sensational event.

Most of the entries accentuate the idea that without restoring the continuity of church architectural traditions

this architecture cannot continue its development (including modern experimental architecture). It would also be difficult, if not impossible, to adequately safeguard the very essence of the Orthodox doctrine.

To fill in the gaps in this chain of historical continuity many things have to undergo a reappraisal, and not only by

theorists of architecture, but by the public at large. In the final analysis it is the social atmosphere that provides the background, or the historical reality, captured by architecture and passed on to posterity. The exhibition was all the more interesting because, apart from the purely architectural and technical solutions, it demonstrated the present-day perception of Christianity and of the role of the Church in the history of the nation and its culture.

Architecture is the image of the time. We shall fail to impress the future generations by the grandeur of the memorial church or technical innovations, if we fail to make it a true reflection of our time.

The entries can be roughly divided into the following groups:

- designs based on the Graeco-Byzantine architectural traditions;
- designs whose authors turn to national history (early Russian architecture, Russian baroque, Classicism and 19th-century restrained eclecticism);
- modernist designs using some traditional elements often accompanied by complicated esoteric symbolism.

The architects made free use of a variety of stylistic and technical means, demonstrating many daring ideas. Finding novel forms for traditional concepts—this basic approach was demonstrated in a group of designs shown at the exhibition. Despite their obvious adherence to established architectural styles of various epochs they were far from being mere imitations.

A group of architects tried to faithfully reproduce the characteristic architectural traits of various periods, as represented by the Kiev Cathedral of St. Sophia, the St. Sophia at Constantinople, some of the better known Churches of the Saviour and St. Isaac's Cathedral in Leningrad.

Modernist projects were based on a variety of architectural associations. Architects trying their hand at this rather uncommon project had an excellent opportunity to demonstrate their individuality. But, it seems, avant-gardism in this particular field is rather premature.

Prominent also were the attempts at stylization or hypertrophy of certain elements of the structure. Trying to accentuate the spirituality of Orthodoxy, some of the architects suggested buildings of an exaggerated height. Such designs,



however, give little thought to the correct proportion between the floor area of the church and its height. This is of vital importance for good acoustics (they sing in Orthodox churches!), to say nothing of the fact that many wall paintings and icons decorating the interior would be clearly out of sight. Therefore some of the designs would have been a lot more attractive had they been executed on the scale of an average parish church.

Not all of the architects seem to realize the basic purpose of a Christian church. Numerous balconies, passages and staircases can probably impress a tourist, but can hardly generate an atmosphere of prayerful concentration. "Real prayer is quiet and peaceful, and remains such at all stages", St. Feofan the Recluse says.

With due respect to the technical excellence of most of the entries, there is no denying the fact that far from many designs are of a really practical nature. Many are nothing but an impressive flight of fancy. On the other hand, it would be a pity if they are consigned to oblivion and are not published in some form for future reference.

A. DUKHANIN

All through our history there have been two traditions of perpetuating historical reality. One regarded history as a product of the human spirit, the other as the implementation of the Divine Plan. In keeping with the former, people erected monuments as we understand them today. According to the latter, which was born at the dawn of Christianity, churches were built as a symbol of thanksgiving for the grace of God. In post-Petrine Russia these two tendencies seemed to coexist peacefully and without causing any public discord.

One is reminded, however, of what was said by I. S. Aksakov about the monument to the Millennium of Russ in Novgorod: "Instead of building a monument to themselves, in premature anticipation of the judgement of history, they (the people—A. B.) should have erected a temple to Him, Who passes judgement over times and ages, and would have repented therein, confessing all their historical falsehoods and trespasses".

The decision to commemorate the Millennium of the Baptism of Russ by building a church is in line with the ancient

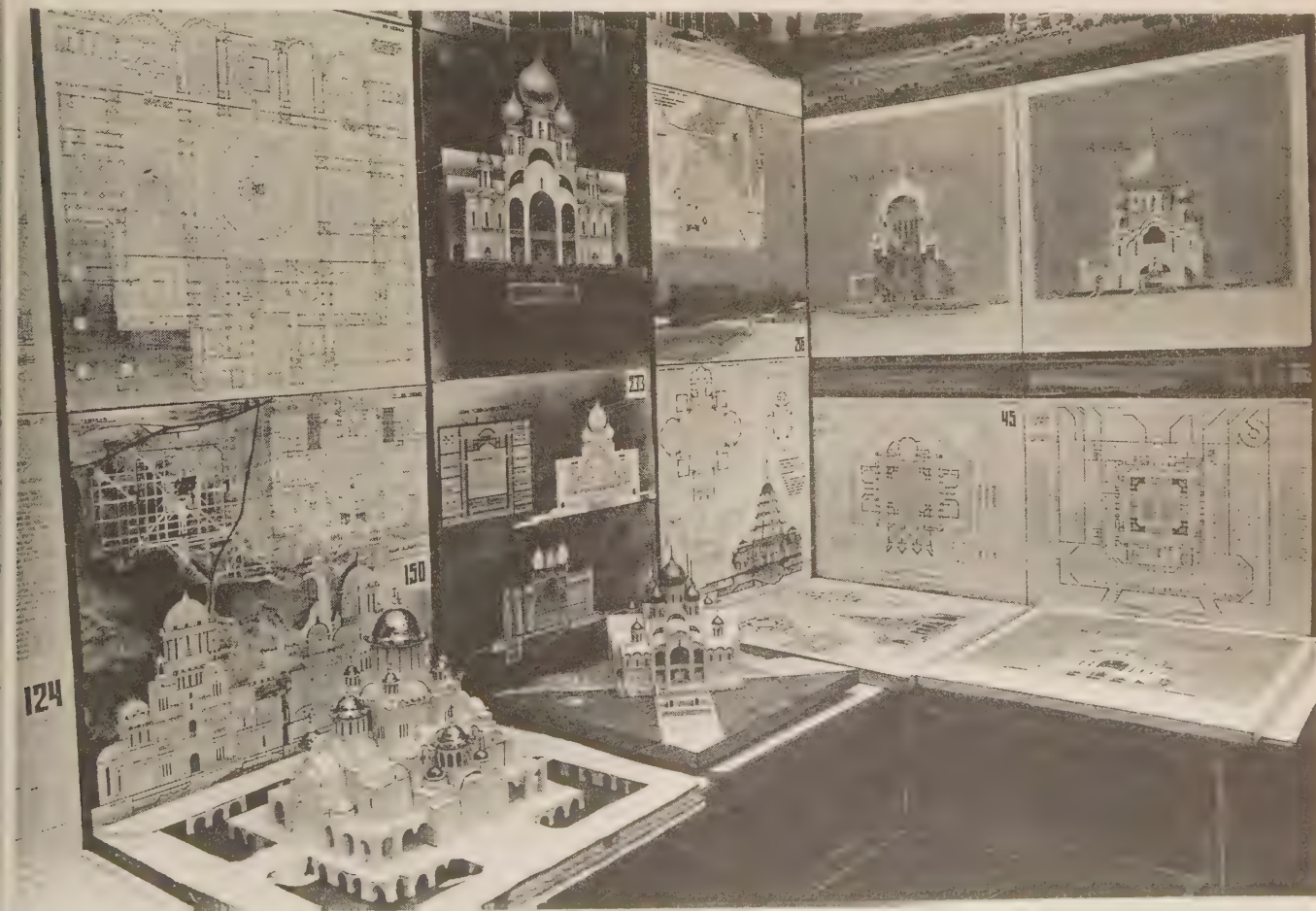
Orthodox and general Christian traditions. The history of Christian architecture knows many examples of churches being built to commemorate deliverance from calamity—a fire, plague, foreign invasion and internal strife. The appearance of such memorials continued to change over the centuries. To preserve historical facts for posterity, builders of memorial churches resorted to inscriptions and enshrined military relics and historical documents of various kinds. Man started to introduce into the House of God signs of his own participation in history. *Not unto us, O Lord, not unto us, but unto thy name give glory* (Ps. 115.1). This inscription upon a pediment of St. Isaac Cathedral in Leningrad struck a note of warning against forgetting the difference between a temple of God and a historical monument, the warning that was, nevertheless, being neglected.

Architects contesting for the design of a memorial church in honour of the Millennium of the Baptism of Russ are facing a twin task: to build an Orthodox temple, on the one hand, and to commemorate the millennial existence of the Russian Orthodox Church. It would be proper to precede a discussion of the entries by saying that the nature of the search for expressive means today remains basically the same as at the turn of the century. That includes, first and foremost, the introduction of commemorative elements. This approach can be traced to the Old Testament Church. One can recall, for example, the altar erected by the children of Reuben and Gad and the half tribe of Manasseh when they, having crossed the Jordan, built it after the manner of that erected by the other tribes of Israel. Those who crossed the Jordan



Members of the Holy Synod at the exhibition of projects of the Memorial Church dedicated to the Millennium of the Baptism of Russ

At the exhibition of projects



said: *Behold the pattern of the altar of the Lord, which our fathers made, not for burnt offerings, not for sacrifices; but it is a witness between us and you* (Josh. 22.28).

The architectural form conveys to the copy the sacral authority possessed by the original. At different times the role of such prototypes was performed by St. Sophia at Constantinople, the Church of the Resurrection (of the Holy Sepulchre) in Jerusalem, the Dormition Cathedral in Vladimir and the Dormition Cathedral of the Moscow Kremlin. It would be no exaggeration to say that in our time this position was assumed by Moscow's Church of the Saviour designed by K. A. Ton which became a symbol of the Orthodox Moscow and also the symbol of the trials and tribulations experienced by the Russian Orthodox Church.

This could not but be reflected in the entries to the contest many of which imitate the forms of Ton's original, some of the typical elements of its decor and its basic proportions. This can also be said of architects who set their sights at other periods of Russian church architecture, but somehow saw them from the perspective of the Church of Christ the Saviour.

Most of the entries tried to stress the Moscow origin of the memorial and, hence, the Moscow period in the history of the Russian Orthodox Church. One design (No. 254) attempts to express in architectural form the idea of the continuity of the two periods in the history of the Russian Church—the Moscow period of patriarchal rule and the synodal period of St. Petersburg. The architect combined a classical temple with a side-chapel of five domes possessing distinct characteristics of the late 17th-century Moscow architecture. The striving to fulfil the basic objective of the contest to the letter notwithstanding, this design falls short of conveying the idea of the unbroken history of the Russian Church from the Baptism of Russ to the present day.

At this point one has to admit that for most people the Millennium of the Baptism of Russ was chiefly a historical event, and the mystical significance of Russia's entry in the Universal Church was pushed into the background.

Turning to the contest itself, it is fair to say that never in the history of architecture has there been such a striking gap revealed between church and secular art. Many entries try to bridge this gap and the traditional forms of Orthodox Church architecture are reduced in them to mere symbols

placed within a context of modern forms and structures. Present-day technical methods allow for an infinite variety of interpretations of traditional Russian architectural elements, such as erecting a giant transparent tent-like roof (No. 200), replace the vaults of a cruciform temple with glassed frames (Nos. 207, 46). Confessional nature of some of the designs can only be guessed at because forms used by the architect are torn away from the fabric of church architecture. A desire to create an expressive image while treating traditional forms as mere formal artistic means result in a loss of the symbolic quality of architecture. One is reminded of the words of the prominent art expert and restorer A. V. Prakhov: "What is art? Art is the glorification of life. And what is church art? It is the glorification of our covenant with the Almighty. This calls, above all, for profound sincerity, profound truthfulness. Any attempt to pass oneself for something which one is not introduces an element of falsehood." A combination of honestly copied forms of monuments of different epochs offers no escape from this falsehood.

Entries selected by the Holy Synod for the next round of the contest show that professional skill of today animated by the genuine understanding of the tradition is capable of capturing the essence of the temple. In entry No. 203, for example, the architecture is oriented not at an onlooker, but at the act of worship. A synthesis of forms of the cruciform domed and tent-roof churches is far removed from being emblematic. A new temple space is organically created here.

Entry 186 could not fail to attract one's attention with its tranquil proportions, the absence of accentuated addressed association of historical forms.

The preference given to these four entries is largely due to the fact that the means of artistic expression remain within the limits of the Orthodox attitude to art which draws a line between an aesthetic and spiritual perception of architecture.

The importance of the contest transcends the borders of the concrete objective. It has revealed to a considerable extent the problems facing our national architecture on the road towards a revival of Orthodox architecture in our Motherland.

A. BATALOV

CHURCH AND PEOPLE

Round-Table Discussion on Topical Problems of Church Life: Revitalising Parish Life

With the blessing of Metropolitan Pitirim, Head of the Publishing Department of the Moscow Patriarchate, a round-table conversation was held at the editorial office of *The Journal of the Moscow Patriarchate*. It touched upon issues of parish life, the social mission of the Church, diakonia, catechetical studies, etc. Below we present an abridged version of the round-table materials.

Metropolitan Pitirim. I would like to thank everyone present for having responded to our invitation. I will not speak

of how important the Church has always been for society, but I must emphasise that extremely great interest in it is now being manifested in all spheres of life. Our overriding task is pastoral care of souls; we must draw people to ministry through the parishes, those small burning candles. At all meetings and symposiums I underscore the idea that for us the history of our Motherland is often personified by outstanding individuals, saints, martyrs, Orthodox princes and bishops, while the everyday life of the individual passes through the hands of the ordinary priest. The historical province of

the Russian priest, wherever he may serve—within the bounds of the Motherland, abroad, in newly developed territories—is above all the humble labour of the ordinary parish pastor. Today the part of our people which is living in other countries is closely following what is taking place in our country and harbours the hope that the walls erected in the past will crumble. They are coming to us in search of Holy Russia. I recall the words of Fr. Vitaly Borovoi: "The notion 'Russ' is not an ethnical or geographical notion, but a moral one." Morality is above all a manifestation in the world of the truths which the Church bears in herself. And the priest, once again, is the bearer and first exponent of them.

Moderators. How well is the modern priest trained? Does he picture the lofty goal of his ministry?

Fr. Sergy Romanov of St. Vladimir's Church in the village of Vinogradovo, Moscow Diocese. The Church is the path to salvation. This path dictates certain laws. We need above all to teach the individual to understand his soul, cope with his own passions, and overcome the enmity that has now been born by society.

We need to begin by organising parish life, by creating a religious school which is based on communion by the Eucharistic chalice and unity in the Body of Christ. It is then that a natural desire to serve our neighbours will emerge from the fullness of inner forces. However, we need to proceed only from the individual: if we pose pragmatic tasks we will achieve nothing. Initially, in Soviet society the Church was permitted as an institution for satisfying religious needs, namely, marrying people, conducting memorial services for the deceased, and baptizing. And she became a sort of establishment which met these needs. This shaped a unique mentality in some parishioners, namely, "I find this convenient about the Church, this suits me; but this I do not need, this I will not accept." Many priests inwardly subscribed to this stand and tried to satisfy these needs, that is, to officiate at services, and conduct offices.

However, there have always been many good priests with established spiritual ties with their flocks. They were frequently transferred from one church to another, since young people grouped around them, and this was not encouraged during the years of stagnation—conflict situations arose. The opposite is necessary, however. We must support zealous pastors, and then the overall level of the clergy will become higher; then the Russian priest will be up to the task facing him.

Moderators. Of course, many decent priests suffered from arbitrariness from outside in the past. However, there are parishes where community life, including social life, took shape a long time ago. In such parishes there usually are charity groups. One example of such lofty Church ministry is the parish of the Church of the Icon of the Mother of God "Consolation of All the Afflicted" in Ordynka Street. The parishioners together with their rector, **Archpriest Boris Guznyakov**, visit hospitals and boarding homes. Fr. Boris spoke about the problems involved in organising charity work in hospitals and voiced a number of proposals.

Fr. S. First of all, our ministry will become more effective if churches are opened at hospitals. It has already been suggested to us to open a prayer-house at a narcological clinic, where we could keep vestments, books and other religious articles and where we could administer Holy Communion and hold talks. Second, at churches we can and should set up groups to rehabilitate drug addicts, alcoholics and others. One example is the fine endeavour of the parish in the township of Klyazma, where such a centre is to be organised. The local public supported this idea and offered concrete assistance.

Moderators. The activists of the neighbourhood have sug-

gested that Fr. Boris takes the Sts. Martha and Mary cloister, which is nearby, in Ordynka Street, for the parish, and re-establish a charity sorority there.

Quite different problems are of concern to **Fr. Mikhail Dronov**, chief of the Sermons section of **JMP** who, with the blessing of Metropolitan Pitirim, has organised a Sunday school for young children and adolescents in the Church of the Resurrection in Uspensky Vrazhek Street.

Premises, time and personnel are the main problems, as they have always been. Parish priests are too busy to conduct lessons for children. A good idea is to set up a children's Orthodox centre in Moscow. Such a centre could pool the efforts of the clergy and the public in educating children. Who could teach at such a centre? It should be headed by a priest, but knowledgeable laymen could help him. But here is the problem: there are many priests in Moscow, however there are few who are capable of teaching, and teaching children, in particular. Among our intelligentsia there are many educated people who want to help the Church in the endeavour of education, but their religious level is very low. Because of this most of them often make theological mistakes and disobey the clergy. Paradoxically, extra-ecclesiastical groups for teaching children religious disciplines are emerging. The aid of hierarchs is needed for the special training of children's religious school teachers.

Archpriest Vladimir Rozhkov, the rector of the **Moscow Church of St. Nicholas in Kuznetsy**. Sunday parish schools can now be opened without particular difficulty, but all of them need to be supplied with libraries. It would be good to have direct ties with our Western brethren, who have considerable publishing possibilities. But a school is more than books. There are problems with premises as well. Each Moscow parish should now put up or renovate buildings for schools, meetings, choir rehearsals and catechism lessons. It may also be worthwhile to set up at a large Moscow church an interparish religious school with a permanent staff and send there priests capable of teaching. Such a school could also become a methods centre, as great difficulties arise with curricula, too. What is greatly required in this situation are priests who are capable of surmounting all the difficulties and will themselves organise the school, catechism groups and other things the parish needs. Zealous clergymen should be encouraged.

In conclusion, I want to say that we cannot lose the bond between the Church and society at the very time when it could become the moral connecting link of the parts of this society. Who, if not the Church, will pool the efforts of young people and the intelligentsia?

Archpriest Nikolai Sitnikov, rector of the **Church of St. John the Baptist in Krasnaya Presnya**. We are talking about active priests, but in many parishes everything is still run by the church-wardens or treasurers. I am a new administrator at a parish because in the recent past I was kept from influencing the economy and financial activity of the parish. There were instances when I was simply ignored as the rector, so all my activity was geared to Divine service. And now, when I have become head of the parish council, I have an opportunity to organise parish life directly. However, not all rectors are free in their activity yet.

N. P. Popovich, senior sexton and head of the auditing commission of the Church of the Icon of the Mother of God "The Sign" near the Riga Railway Terminal. All our good parish endeavours can fall apart if we have no one-man rule, if the priest is not in charge of it. Until the autocratic power of unconscientious church-wardens, which was established in past years, ends, parish life will be paralyzed.

In order to set up in Moscow an entire network of charity groups, we need to revive a convent along the same lines as did the Grand Dutchess Yelizaveta Fyodorovna and Mother Theresa. There are very many women in Moscow who would be only too pleased to take monastic vows or accept a semi-monastic obedience.

Fr. Dimitry Smirnov, rector of the reopened Church of **St. Mitrofan of Voronezh**. Some priests indeed work very hard, while others spare themselves to a great extent. We cannot expect of a priest who is 50 years old as much as of the one who is 30. But they have the same schedule. Most of the priests are underworked for services, proceed quickly and often without a sermon. If these priests can be involved in the common endeavour, we would have an enormous reserve.

There are very few parishes in Moscow; there should be 30, not five churches in the downtown Moscow, and a total of 500 in the city as a whole.

We have religious media, but thus far they have been silent about such moral problems as lechery, abortion, extrasensory healers, alcoholism and drug abuse. The Church has always been with the people, which now is in need of moral education. It is the pastor's duty to help the people.

A few words about our church choirs. His Holiness Patriarch Aleksy tried to struggle against hired choirs. Hirelings in the Church is a sad phenomenon. There are even cases where people of another faith sing in a church, and it pays them. Of course, I am not against such choirs as the unique Matveyev's Choir in Ordynka Street. Such

choirs should be encouraged. However, to have hired choirs of non-believers in each church, even a small one, is an impermissible and harmful luxury!

The main thing the Church needs is freedom for people to be able to realise the good that is in them.

Archpriest Vladimir Vorobyov of the Dormition Church in Veshnyaki. Regrettably, we are late all the time. Today we face the fact that public forces are ahead of us: they are the first to organise fund-raising campaigns and open new churches and even monasteries. There is even a movement called "The Church and Perestroika". What is most dangerous, however, is that a negative attitude to the Church can arise. We need to gather all the healthy forces of the Church and counter extra-Church splitting groups with them.

The main thing today is pastoral work. We need to pass a general Church judgment on the areas of the priest's pastoral activity in the parish.

Moderators. All who have taken part in the round-table discussion have considered it necessary to petition His Holiness Patriarch Pimen to gather the Moscow clergy to resolve the urgent parish and pastoral problems facing the parishes of Moscow. Open discussion of thorny issues by the clergy will help to decide them successfully. We need to pool the healthy forces of the Church, impart a definite status to them, and call upon the pastors to energetically revitalise parish life.

Prepared by Deacon ANDREI LORGUS

A Bell Returned

The pealing of bells always astounded visitors in Russia. But times changed and bells met the same fate as did other holy things of the Church—they were either destroyed or fell into hands that used them for purposes not meant for them. Thus part of the bells from destroyed churches in Moscow were given to theatres, they were pushed away from people's sorrows and joys, and made into theatrical requisites.

Finally some of them started to return to their appointed places—five bells from the Trinity-St. Sergy Lavra were handed over by the Chekhov Art Theatre of Moscow and a medium bell was returned to the Church of St. Michael the Archangel in Troparevo by a theatrical studio

in the South-Western District of Moscow.

On March 21, 1990, at the Stanislavsky and Nemirovich-Danchenko Music Theatre a ceremony was held at which the biggest bell of the Optina Hermitage of the Presentation was handed over from the "belfry" of the theatre. The bell weighs over three tons, to be exact, 193 poods. (For the sake of comparison—the biggest bell at the Monastery of St. Daniel weighs 220 poods, and the largest at the Pochaev Lavra of the Dormition, 160 poods.) The history of the bell tells us that it was cast in 1730 by order of Empress Anna for the Monastery of the Passion in Moscow where it was up to the 1930s.

This bell has a long and deep reso-

nance so it was not fated to take part in performances in which time is calculated in seconds; the swift rhythm of performances would have been ruined by its slowness and clumsiness.

At the handing-over ceremony, the superintendent dean of the Optina Hermitage Hegumen Melkhisedek, said that the belfry at Optina had bell's weighing 16, 25, and 30 poods, but they lacked the big bell with which the Sunday and feast day services begin.

Soon the environs of Kozelsk will again hear the pealing of bells calling God's people to church to offer prayers "for all and everyone".

O. YUSOVA

Carrying on the Traditions of Orthodoxy

Common history unites the Autocephalous Orthodox Church in America with the Russian Orthodox Church. In 1793 the Holy Synod established the first Orthodox Mission in Alaska. For forty years St. German of Alaska, who is venerated on both sides of the ocean, lived and worked there. In 1840, through the efforts of Father Ioann Veniaminov, the future St. Innocenty of Moscow, the Kamchatka, Aleutian and Kuril dioceses were set up with their centre in Novoarkhangelsk (today Sitka); in 1870 the seat was translated to San Francisco. From 1898 to 1907 the seat was held by the future Patriarch, St. Tikhon. In 1970, eliminating the schism which arose in American Orthodoxy in 1924, Patriarch Aleksy of Moscow and the Holy Synod granted autocephaly to the American Orthodox Church.

Archpriest Leonid Kishkovsky, referent on external relations of the Autocephalous Orthodox Church in America and President of the National Council of the Churches of Christ in the USA, tells us about the parish life and Church construction in America. He often comes to the USSR and is well familiar with the Church life of Russian Orthodoxy.

There are about five hundred Orthodox parishes in America. Our Church Rule goes back to the Rule adopted by the All-Russia Council held in 1917. The leading place in the government of the Church is held by the episcopate, however, the active participation of the clergy and laity is envisaged. At the All-America Council, which is convened every three years, the bishops have the right of Veto, but they can exercise it only at the sessions. The episcopate administers Church life; however, when the need arises, it gives an explanation to the other members of the Council—the clergy and laity. In between Councils, the Metropolitan Council acts, similar to the Patriarchal Council set up in Russia in 1917-1918. Represented at it are priests and laymen equally, two persons from each diocese. The Metropolitan Council is in charge of the budget and some other administrative work; in relation to certain questions it is accountable to the Holy Synod. Other important matters, connected with government, the Primate of the Church considers with the Holy Synod.

Does it happen that the Synod does not agree with the decision of the Metropolitan Council or vice versa? Can any one of them put its veto on it?

Theoretically, of course, it is possible but in practice everyone avoids it. The Metropolitan Council follows the principle of hierarchy and heeds the demands of the bishops. On their part the bishops are interested in good organization of ecclesiastical and administrative work and do not take upon themselves the decisions of purely financial questions. Their own considerations which supplement or in some way alter the decision of the Metropolitan Council, the bishops bring to their notice and subsequently all come to an agreement. Very rarely there are joint sessions of the Metropolitan Council and the Holy Synod.

The principle of the participation of the clergy and laity underlies parish life too. It is our ideal inherited from the Russian Church and Orthodox Tradition—the priest together with the laity acts in the spirit of sobornost. It is written in the Church Rule that the rector is the head of the community and must therefore take an active part in the work of the parish council. However, in practice the question whether the priest should head the council or not remains open, because in different parishes their own traditions have been formed and we are averse to changing them.

Does the US legislation affect the activities of the parishes and the Church?

The legislation only considers the juridical side according to the principle of order and not limitation or prohibition—the

US legislation is interested in the community as far as it is a juridical person, it wants to know who is the legal trustee of the property. It says in the Rule that the parish council is equivalent to a board of trustees, but in some parishes, apart from the council, there is a second body called the board of trustees which is responsible for the property before the Law.

There is another variant—in those Churches where the hierarchal principle is enforced, the bishop himself is the trustee of the entire property. The Law permits this.

Since the Russian Mission in America after the Revolution was practically torn away from the Mother Church and could not depend on her precise administrative guidance, an economic confusion arose. That is why gradually the parishes adopted the principle of parochial trusteeship.

Father Leonid, let us now consider strictly parochial problems. One of the most important questions with us at present is the repair and restoration of old and the building of new churches, because in recent years over three thousand parishes have been opened. Do you have such problems and how do you cope with them?

Naturally we do. This economic concern distracts the priest and the Church from more important things. In America the building of a church does not meet the difficulties, I hear, you are faced with—we have materials and craftsmen, everything can be ordered and quickly bought. The priest, however, has to collect funds, his work is to convince the parishioners of the necessity of building. At times great effort is exerted on this, which could otherwise be bent to education, preaching or catechization. And here certain conflict is unavoidable.

However, I can give you examples from my personal experience and the experiences of other priests when the common financial and building concerns and joint prayer helped to unite the communities. A parish is a complex organism in which the spiritual and material fuses into one. You may recall that some saints are depicted on icons holding a church in their hands. So the financial and economic responsibility for the church may be grounded spiritually and theologically, for by common sacrifice in this labour we are also building up the Body of Christ; our hands, our care and our means become manifestations of living participation in the work of building up the Church. And then the people will come to feel that their most humble contribution to the construction is not only a material but a spiritual work like the widow's mite.

We, like you, are living in a secularized society. The temptation in the American variant of secularization lies

in separating the inner from the outer, the spiritual from the material. Widespread is the notion: "Yours, Father, is spiritual work, in the sanctuary; ours, to do with the material side—building, repair, the collection of funds". For several decades we struggled against this because the Church is spiritual through and through; the material aspect of her life is another side of the same spirituality.

The Russian Orthodox Church today is reviving the old traditions of charity and enlightening activities. What kind of work is your Church doing in this direction?

Many of our churches have Sunday schools at which the priests, using textbooks printed by our Church in English, give Scripture lessons. At my church, which is located in one of the districts of New York, apart from such a school, there is a sisterhood which tidies up the church, collects funds, and looks after the vestments.

All the churches exist on means donated by the faithful. A parishioner whose name is in the parish register, must be baptized, have faith, and donate for the church's needs. A fee of 25 dollars a year is collected from each adult as established by the All-America Council. At every parish, money is collected annually for charitable needs. Thus on Thanksgiving Day every November funds are collected during the month for the following year. All the money is sent to the single Church fund. The commission chaired by the Head of the Church disposes of the money according to the specific needs of the year. For example, in one of the States there was a flood which brought damage to many of our parishes. Immediately money was sent to be distributed among the victims. During a year, 120-150 thousand dollars are expended on charity through the Metropolis.

There are also unplanned collections as, for instance, in December 1988 when there was an earthquake in Armenia. Our faithful took the calamity close to heart. The Metropolitan Council held on December 9 resolved to hold a special collection. In two days the dioceses collected 140 thousand dollars.

Old age is a burden, especially for the poor, therefore our Church endeavours to ease their plight by founding old people's homes and gathering people who suit each other by confession and nationality. But the inmates of these homes receive material aid—sufficient for rent and food—from the state. Non-Orthodox are also admitted. Every condition necessary for the inmates are provided—there is a church, and a priest who regularly visits his flock.

Unfortunately, at present we do not have the possibility that the Roman Catholic Church has of founding hospitals; we have not "grown up" to them yet. The Orthodox Church in America exerts enormous effort to build parishes, seminaries, and diocesan life.

Apart from charity we have two more regular pan-ecclesiastical collections—for missionary work and theological education. In many ways we are dependent on the mass media: being spread out over a large territory communion becomes difficult while we want the people to get to know each other better and feel that they are members of one family. With this end in view newspapers are printed—diocesan papers and of the Church as a whole (I am its editor); the latter is sent out by subscription. Registered members of a parish receive it free of charge.

This monthly periodical *The Orthodox Church* has been issued for 22 years, there are only three workers including myself; the edition is 35,000 copies.

Each time a new collection of money is being made the paper devotes much space to the subject connected with the event. For example, in relation to the last collection for theological education our paper published large interviews

with graduates of theological schools, taking different aspects of Church ministry—the chaplain, missionary, an ordinary priest working with young people, a teacher of Scripture, a woman precentor. By these examples we wanted to show the people the actual fruits of their donations.

Father Leonid, does the American Church have monasteries of her own and what is the role they play in Church life?

Our Church has eight monasteries, where there are 50 monks. The monasteries are all very small, the largest is the New Skit in New York State with 12 monks under obedience. Formerly it was Catholic of the Eastern Rite, but the monks gradually became aware of their Orthodoxy and petitioned for all the brethren to be accepted into the Orthodox Faith.

The Monastery of St. Tikhon, founded by St. Tikhon during his ministry in America, is considered the centre of Orthodoxy in America; the first bishops of the Metropolis—Platon, Leonty and Irinei—are buried there.

Are there any liturgical peculiarities in the American Orthodox Church?

Before the Revolution there arose in the Russian Orthodox Church the question of reform: a questionnaire was even sent out to the diocesan bishops, the answers to them are preserved in the archives in New York. Studying them one is amazed at the readiness of the episcopate to revise that which today seems to many inviolable. Some of the hierarchs pointed out that although the liturgical Rule in the Orthodox Church was virtually monastic, in dioceses and parishes liturgical life was chaotic—the Rule was changed as it suited them. Therefore in the interests of Church order it was proposed that a reasonable parish rule which could be observed by all the parishes should be instituted.

Returning to those proposals, I, for one, am not sure that long services are necessary (speaking for America) only for the sake of preserving the norm of the existing Rule. Some consider, it is true, that this is necessary so that the faithful might come when they can (not all who are working have the possibility of attending the service right from the beginning). With us the Sunday Liturgy is not long, about one and a half to two hours depending on the choir. We do not read the obituaries after the Gospel lesson because I know who among my 75 parishioners is ill or has died and so I pray for them during the proskomide. The canon in our church is read in full.

In the Russian parishes—we have 40-45 per cent of them—they were accustomed that the Liturgy of the Presanctified Gifts was celebrated in the morning, and generations grew up who never attended it because in the morning they had to go to work or to school. During Holy Week there are no days off therefore, although divine services were held, they fell out of the actual consciousness of the Church. In the 1950s this question was theologially considered and the bishops permitted the celebration of the Liturgy of the Presanctified Gifts in the evening. It is true that then a person has to fast the whole day, but exceptions were made for the sick and the elderly. Although we were accused of modernism, I consider that there is a liturgical and theological truth here too. In the USA, a country without deep Orthodox traditions, a special pastoral wisdom is required in order to follow the middle of the road—not to be a slave to the letter of tradition and at the same time not to introduce any spiritually unjustified innovations.

Interview taken by
E. KOMAROV and T. IZOTOVA

Archbishop NIKON Recollects

Archbishop Nikon (secular name Nikolai Vassilyevich Fomichev) was born into a civil servant's family in St. Petersburg in 1910. He was ordained deacon on June 17, 1945, and presbyter on May 12, 1946.

In 1950 he took an external degree in theology at the Leningrad Theological Academy. On August 26, 1962, Archpriest Nikolai Fomichev, after taking monastic vows and being raised to the dignity of archimandrite, was consecrated Bishop of Vyborg, a Vicar of the Leningrad Diocese. In November of the same year he was appointed Bishop of Luga, while continuing as the Vicar of the Leningrad Diocese; in August 1963 he became Bishop of Riga and Latvia; in January 1966—Bishop of Arkhangelsk and in June 1977, of Kaluga. The same year he was raised to the dignity of archbishop. In June 1982 he became Archbishop of Perm and Solikamsk. He was retired on March 28, 1984.

At present Archbishop Nikon lives in Leningrad. On May 22 he marked his eightieth birthday. On the eve of the jubilee the Vladyka shared his reminiscences with our correspondent Vsevolod Chaplin.

* * *

I was first vested in the sticharion at the age of seven, on Holy Saturday, 1917. I was living in a village, near Yaroslavl, at the time.

In the early post-revolutionary years, 1918-1919, the teaching of Scripture at school was forbidden, but our priest was still able to conduct a course in the subject in church on Sundays. On Sunday evening the ringing of bells would summon us kids to church, and in Lent the whole school would troop there for confession and Holy Communion.

The same held for Leningrad: at a fixed time on Sunday the priest would conduct a special service, delivering a homily and expounding the truths of the Orthodox faith...

At father's request I was admitted to help during church worship. As a youth I worked at a plant and later graduated from the Leningrad Institute of Railway Engineering as an electrical engineer. Simultaneously, from 1923 to 1932, I was hypodeacon.

The Theological Academy was closed soon after the revolution. A Theological College functioned at the Trinity-St. Sergy Lavra Podvorye on the bank of the Fontanka between



1920 and 1923. However, it was later taken over by the *Obnovlentsy* (Renovationists). Higher Theological Courses were run in Leningrad from 1925 to 1928.

Some of the city's churches served as centres for religious fraternities. For instance, there was a fraternity of young people, grouped round Archimandrite Varlaam, at the Aleksandr Nevsky Lavra. Soon after the revolution they went over to the Podvorye of the Tvorozhkovsky Monastery then led by Archbishop Gavriil (Voyevodin), and later, together with the archbishop, to the Podvorye of the Feodorovsky Monastery which was supervised by Archimandrite Lev, its Father Superior, and Archimandrite Gury, Father Superior of the Lavra's cenobitic community in the Vyborg district. Guided by these spiritual fathers, the fraternity took an active part in Church life, providing choristers for services and organizing lectures and other activities.

One night in 1932 every monk and nun in Leningrad were arrested. Archbishop Gavriil was among them. He was sentenced to five years' exile in the hard labour camps, where he was made to tend swine. In 1937 Vladyka Gavriil came back, but was not allowed to serve in Leningrad and went to live in retirement in

Borovich. He was only half a year free. In 1937 there was another wave of arrests among the clergy, and the Vladyka found himself in prison, where he died of emaciation.

I remember well Bishop Amvrosy (Libin) of Luga, Father Superior of the Aleksandr Nevsky Lavra, which still existed at the time, although only two or three monks remained there. Vladyka Amvrosy was expelled from Leningrad and went to Saratov, where Archpriest Nikolai Chukov (later Metropolitan Grigory of Leningrad) was living at the time. Vladyka Amvrosy had been a barrister in earlier years and was well versed in the law. With reprisals rampant in Saratov, many people sought his help in drawing up petitions for appeal. This was not to the authorities' liking, so the Vladyka was expelled from Saratov. His further fate is unknown.

Vladyka Nikolai Yarushevich no longer served in an episcopal capacity in the late thirties. Now he was, as it were, a common priest at the St. Nicholas Cathedral, conducting molebens and funeral services. He and Metropolitan Aleksey (subsequently His Holiness the Patriarch) were the only survivors.

There was no lack of common clerics, as many as five or six to a church. The priests were highly educated persons, most of them Academy graduates, and socially active. Archpriest Leonid Bogoyavlensky, secretary of the diocesan board and dean of the St. Isaac Cathedral, was especially well known. After the cathedral had been taken over by the *Obnovlentsy* he served in Popovka, then was rector of the Church of the Nativity of the Blessed Virgin in 6th Sovetskaya Street, and then dean at the Trinity-Ismailovo Cathedral. Shortly before it was closed down, Father Leonid was arrested and deported.

With only a few churches remaining open and the priesthood not old on the average, there were few ordinations, mostly of elderly men—psalm-readers, choristers and the like.

Those years were the heyday of the *Obnovlentsy*. Metropolitan Nikolai Platonov was the most "famous" among them. He had graduated, with Vladyka Nikolai Yarushevich, from the

St. Petersburg Theological Academy, served as dean at the St. Andrew Cathedral in Vasilievski Island, and eventually headed the *Obnovlentsy* Church in Leningrad. I attended many of his services, wishing to hear what he preached. Like other *Obnovlentsy* preachers, he would begin with some theological subject and often end up vilifying the "Tikhonites", sometimes even accusing them of "counter-revolutionary" activity. Platonov is notorious for having married three times: first, before his ordination; second, as a bishop, and third, as a metropolitan. A special wedding ceremony had been devised for him. He ended up by abdicating and becoming a lecturer at the Museum of the History of Religion and Atheism.

The *Obnovlentsy* had seized about half the churches, the best at that, such as the Cathedral of the Kazan Icon of the Mother of God and St. Isaac's, the Annunciation, Ascension and St. Catherine cathedrals. There were many priests there—there had been no arrests among the *Obnovlentsy* for some time, and this attracted the clergy. But then their turn came too.

Leningrad also had its Josephites and a multitude of sects and schismatics of various kinds—Anisimites, Churikovites, Ioannites. The Lavra alone included churches of the Josephites, the *Obnovlentsy* and the "Tikhonites". At the Church of the Icon of the Mother of God "Consolation of All the Afflicted" over the Lavra's entrance arch, there was a priest who recognized none of these and during his services prayed for the repose of the "souls of the metropolitans, archbishops and bishops".

The *Obnovlentsy* actively collaborated with the persecutors of the Church and were nicknamed "Red parsons". They quickly switched over to the new style, divorce and remarriage became the order of the day among them, they came out against miracle-working icons, maintaining that miracles were mere fables, fictions of the "Tikhonites". This repelled the people. Services conducted by three to five *Obnovlentsy* archpastors would be attended by a mere handful of worshippers.

By their brusque, overhasty manner the *Obnovlentsy* discredited the new style that was to be introduced. They also compromised the idea of using Russian as a liturgical language. This idea is rejected out of hand nowadays.

Public debates between believers and atheists were frequently held in Leningrad. I recall large posters every-

where proclaiming the theme of the next discussion: Did Christ Exist? and the like.

The *Obnovlentsy* Metropolitan Aleksandr Vvedensky was especially active. His debates with atheists always gathered full houses. I remember, on one such occasion a well-known atheist speaker insisted that there had neither been a resurrection of Christ nor Christ Himself.

"Do you want me to prove in three words that Christ existed and was resurrected?" the Metropolitan asked.

"Go ahead," his opponent answered with a sceptical grin.

Vvedensky turned to the audience and said:

"Christ is risen!"

"He is risen indeed!" the audience answered.

Attending services was dangerous in the 1930s. Many were arrested right in church. Somebody would come up to a worshipper in the middle of his prayers and say: "Follow me..." In some places militiamen would stand at the entrance. We went to church without knowing whether we would get home again...

After the outbreak of the war the treatment of believers improved, but there was still an element of risk. One day, soon after the lifting of the siege, I was accompanying Metropolitan Aleksy to the cathedral. As we stepped into a tram he told me: "Kolya, don't sit down next to me," and proceeded to the front seats, motioning me to take a seat in the rear. He did not want people to know that I was accompanying a church dignitary.

In 1941, Metropolitan Grigory of Leningrad ordained me deacon, and in 1946, priest. I served in Petrozavodsk, Zhitomir and Velikiye Luki, and then in various parishes of the Leningrad Diocese. Formerly, a priest served in one and the same parish from ordination to death. He knew all his parishioners in person, knew their needs and sorrows and helped them in every way. Now it is a common thing for priests to be moved from one place to another before they have had a chance to get used to their parish.

In 1946 Metropolitan Grigory sent me to serve in Slantsy. One day soon after my arrival, worshippers said to me during Divine service:

"Father, there are NKVD (People's Commissariat of the Interior—*Ed.*) men at the door waiting to arrest you."

Of course, I made no attempt to escape. They took me to the Village Soviet.

"On what basis do you conduct services here?"

"On the basis of having been sent here by my metropolitan—in agreement with the relevant government authorities."

"This church is closed."

"If you forbid me to conduct services, I am ready to obey. But give me a document stating that the church is closed and I am forbidden to serve."

"No," they said, "there won't be any document."

"Well, then I can't leave."

After a long altercation they allowed me to carry on.

In 1962 I became dean of the Trinity Cathedral at the Aleksandr Nevsky Lavra. Six months later I was consecrated Bishop. I was first Bishop of Vyborg and Vicar of the Tallinn Diocese, then Bishop of Riga and Latvia. In Riga I drew a salary of 300 (old) rubles, as against 600 at the Trinity Cathedral. It was a poor diocese, with the parishes paying one ruble in annual dues, if anything at all. Many parishes received subsidies: the Moscow Patriarchate granted us 25,000 rubles a year. Sometimes people would come and say: "Vladyka, here are the keys, shut the church down, we have only five parishioners left and are unable to maintain the church." The churches were large and taxes were fixed according to their cubic capacity.... A priest served four to five parishes and received five rubles a month from each. In some churches no more than two kilos of candles was used up in a year.

In 1961 administrative matters were taken out of the clergy's hands, ostensibly to relieve the priests of burdensome chores. However, as a result, the clergy found themselves dependent on the wardens, many of whom ruled as they saw fit. For instance, at the Kaluga Cathedral the warden, a lady, arbitrarily abolished all christenings—these were only to be conducted at St. Nicholas' Church. Thirty to forty babies were baptized there, and not a single one at the cathedral. On one occasion, speaking from the ambo, I announced that, there would be christenings at the cathedral next Sunday. People brought their babies, but the warden refused to register the christenings. As a result, I blessed the priest to do the registering without her. I was summoned to the authorities and reprimanded....

The wardens became the "princes" of the Church. Without their

consent a priest or bishop could not so much as employ or dismiss a charwoman in his church. The clergy were debarred from the meetings which elected the church board. The makeup of the church community was decided by atheists, the priest had no say in the matter. The most outrageous thing was that we had non-believers sitting on the church board.

Under Metropolitan Gury a so-called reduction of the clergy took place in Leningrad. The Metropolitan did not issue a single ukase, while the church board ruled: "such-and-such to be dismissed". This was a flagrant violation of canon law.

Charity, donations to different funds, the distribution of income—all this, I believe, must be supervised by the rector. Fortunately, things are being rectified now in keeping with the Statute of the Russian Orthodox Church, adopted by the 1988 Local Council.

In 1966 I was appointed to Arkhangelsk. Almost no churches were left there. Three operated in the city, two of them at cemeteries, and the whole of the vast diocese had only sixteen parishes. There were almost no old churches that could be reopened. I made enquiries about reopening one, but was given no permission. Indeed, the authorities attempted to close down two churches and attach an extra priest to the cathedral "in return".

The cathedral was small. I arrived in Arkhangelsk in February and was shocked when I first entered the cathedral: everything was covered with hoar-frost and ice. It turned out that the flagstones rested right on the ground. No repairs to the cathedral were permitted. It was only after long negotiations with the local authorities that we were allowed to cover the floor with matting and make a board floor in the altar. And mind you, it was a cathedral!

Under the system introduced by the Arkhangelsk representative of the Council for Religious Affairs, the deans of the churches had at the end of each year to present a full list of services for the year to come. We had no right, or so the representative maintained, to conduct any offices apart from these. I immediately put an end to this system.

"The churches have been leased to us," I told him, "and we are entitled to have services every day. Mind you, we have churches at cemeteries. How can I order people to die only on the eve of the day when a

service is due? Suppose somebody died yesterday and we must conduct an office for the repose of his soul today, and no service is provided for... Well, I will have to address the complaining relatives to you."

...Years passed, but the oppression continued. On one occasion, as Archbishop of Kaluga, I was to celebrate mass in Kozelsk. On my way to the church I noticed a car following mine... As I conducted the service, they stood there—listening. They only left when I finished preaching. Who will like this?

On another occasion, in Kaluga, the militiamen surrounded the cathedral at Easter and—something even more outrageous—Komsomols (the Young Communist League members) with sheepdogs planted themselves up at the gates. When I came out for the cross-bearing procession, people were crowding at the gates unable to enter the yard. I said: "Let everybody in!"

They were admitted, and again the entrance was blocked. In full regalia I approached the militiamen. The dogs were barking, straining at the leash.

"What do you think you are doing?" I said. "Take the dogs away."

"They are not ours," they answered.

"Then whose are they?"

No reply.

On the following day I was called out to the authorities.

"Nikolai Vasilyevich," I was told, "why are you behaving in this manner?"

"And what about your behaviour? Are we prisoners-of-war to be cordoned off with dogs? We are Soviet people like you, we have permission to worship in church and do not want to conduct our Divine services to the accompaniment of dogs barking..."

They no longer came with dogs. But the arbitrariness continued. In Perm at Easter in 1983 the militia did not admit young people to the church. Moreover, the militia bus was placed in front of the gate to prevent people from seeing the cross-bearing procession. Coming out to lead it, I was unable to control myself and went up to the militia-men.

"Isn't this a disgrace," I said. "If you don't want to let the young people in, then give them at least a chance to see the procession!"

"All right, we'll remove the bus."

But instead of the bus, they "removed" me, and all I had done was to stand up for the interests of the Church and clergy...

Wherever I served, I always had the congregation singing. At Lisy Nos, as dean, I introduced an early liturgy at which the worshippers sang. How did I achieve this? To begin with, I put the precentor in the ambo to conduct the congregation. This continued for about a month and by then they were able to sing, and sang, the whole early liturgy. For the late liturgy we had a professional choir.

When worshippers do not sing, they find standing through the service a strain, since they attend passively, as in a theatre. When they are actively involved, time passes imperceptibly and the liturgical texts are better understood and remembered.

In the Kaluga Diocese I conducted about thirty services annually, trying to officiate at least twice or three times in every church of the diocese. Sometimes I even conducted the Easter matins in rural parishes. This is something unusual—archpastors always conduct the Paschal service in cathedrals. But a bishop coming to a rural church for the Paschal night is a source of great joy to the parishioners.

In the past many archpastors officiated without deacons. After the war, in 1945, there was only one archdeacon in Leningrad. When he was ill, the metropolitan recited the ektenes himself. I also had to do so.

Now here is a custom I took over from another priest. On Holy Thursday a cross is usually put up in front of the lectern before the reading of the twelve Passion Gospels. I used to do this not at the beginning of the service, but after the reading of the fifth Gospel, the one about Simon of Cyrene bearing the Lord's cross. While *How He hangs on the Tree* was being sung, I proceeded into the altar, took off the mitre, shouldered the processional cross, carried it via the north door to the middle of the church and put it up before the lectern. After the service we worshiped the Cross.

There is a tendency now to reduce Divine services. Kathismata are left out and the number of stichera and canon troparia is lessened. How can they do this? Worship means labour, a feat of faith, but it is not fatiguing. The usual argument for abridgement is that the congregation gets tired through the long standing. However, I am convinced that statutory, full-scale services would attract more people than reduced ones do. Neglect of Divine service has always been

fraught with danger to the Church. Offices should not be too long. They must be well ordered so that every word might reach the listener's heart. Church life is being reborn in this

country. Many priests run catechistic classes and seek to restore statutory service. This is very good indeed, and may God grant that this revival should affect every aspect of church life,

and that the clergy and laity, true to their fathers' behests, should preserve God's Church, *not having spot, or wrinkle, or any such thing but holy and without blemish* (Eph. 5.27).

Reviving Tradition

Forty-two pupils of the two first classes and nine teachers have to revive today the traditions of the Minsk Theological Seminary which opened again last September after a twenty-six-year interval.

"Not a single religious book was printed in the Byelorussian language in the USSR," Father Sergy Gordun, Secretary of the Academic Council of the seminary, tells us. "The few editions which came out in bourgeois Lithuania and in the West before World War II are bibliographical rarities. As for theological terminology, it has not been worked out at all..."

In the meantime last year alone saw the opening of 78 new Orthodox parishes, 61 old churches were returned to the faithful and four new dioceses formed.

"Our seminary is opening at a time, I should say, of spiritual tension", said Metropolitan Filaret of Minsk and Grodno at the first annual convocation of the Minsk Theological Seminary, held on February 12, 1990, the Feast of Sts. Basil the Great, Gregory of Nazianzus and John Chrysostom. "The Byelorussian people, just as the other nations of our country, are striving today to raise their national life..."

A response to this was the decision of the Bishops' Council of the Russian Orthodox Church which held a meeting at the beginning of the year, to give the Exarchate greater autonomy.

"This decision is undoubtedly very timely, it will be beneficial for the Church life of the Byelorussian people", Father Sergy said further. "I teach in the Byelorussian language, considering it absolutely necessary despite difficulties that arise. The Byelorussian Orthodox Church, as our Exarchate is now called, must support the healthy aspiration of the people to strengthen national self-awareness, to counterbalance the assertions of those representatives of non-ecclesiastical circles who say that this strengthening is impossible on the basis of Orthodoxy in distinction, for example, to Catholicism."

Studying today at the Minsk Theological Seminary are not only inhabitants of Byelorussia, there are also pupils from Western Ukraine and even Moscow. The style of their academic and everyday life is still at the stage of coming-into-being. The seminary is housed in the Zhirovitsy Monastery of the Dormition, the place of its last activity in 1944-1963.

The first rector of the seminary, which was opened on the wave of Stalin's new policy, was Archimandrite Leonty (now Archbishop of Orenburg and Buzuluk). The reborn Minsk Theological Seminary existed only 19 years till the so-called Khrushchev wave of persecutions; its history is rooted in distant 1785 when it was founded by order of Bishop Viktor Sadkovsky. There were only 25 pupils then and the seminary was located in the town of Slutsk, and later, from 1793, in Minsk. In Zhirovitsy the theological school was first opened in early 19th century by Metropolitan Iosif Semashko, a zealous fighter against Catholic and Uniate influence. At first it was Uniate but soon it became Orthodox.

Today the Minsk Theological Seminary is housed in the building adjoining the monastery's Dormition Cathedral. For the time being they occupy only two storeys, and not all of them: the rest is still occupied by a vocational school, the one that built the stadium by the monastery wall. To get the rest of the building is a question of time. Of far greater difficulty now is the compilation of the curriculum, the writing of the course of lectures, the forming of a library, without which an educational institution is unthinkable.

"Theology must always be founded on Orthodox piety, as it was taught by the heavenly patrons of the seminary—Sts. Basil the Great, Gregory of Nazianzus and John Chrysostom. The seminary intends to be guided by the best tradition of the Moscow theological schools," Vladyka Filaret said at the convocation. "We hope to make

our own creative contribution to the development of theological thought and ecclesiastical education. At present it is planned to introduce into the curriculum the subject, 'Social Teaching of the Church', an urgent necessity of our times..."

In the 19th century, apart from traditional subjects, medicine and agriculture were taught at the Minsk Theological Seminary; the pupils even had their own experimental plots—the pastoral education was viewed broadly. The revival of the rich traditions of the Minsk Theological Seminary is an important event not only for Byelorussia but for the whole of the Russian Orthodox Church.

The first annual convocation was attended by Metropolitan Filaret of Minsk and Grodno; Archbishop Aleksandr of Dmitrov, Rector of the Moscow Theological Academy and Seminary and Chairman of the Education Committee of the Holy Synod; and Bishop Konstantin of Pinsk (now of Brest and Kobrin). On the Feast of the Three Hierarchs, Divine Liturgy was concelebrated by the archpastors at the Church of St. Nicholas of the Zhirovitsy monastery; afterwards they presided at the annual convocation which concluded with a concert given by the seminary choir.

EVGENY KOMAROV

Ryazan Diocese

On February 5, 1990, Divine Liturgy was celebrated and a moleben conducted in the Ryazan Cathedral Church of Sts. Boris and Gleb, before the first lesson at the theological school. Following the divine service, Archbishop Simon of Ryazan and Kasimov greeted the pupils and gave the first lecture in liturgics.

Archpriest Anatoly Lazarev was appointed the rector of the new school, and Archpriest Andrei Pravdolyubov was appointed assistant rector. Fourteen pupils were enrolled in the school where they will be trained to serve in the Ryazan Diocese (there are more than 70 churches in it) as priests and deacons, psalm-readers and precentors. Now the lessons are held in the premises of a baptistry at the cathedral church. In the nearest future the school is to be housed at the Monastery of St. John the Divine which will allow to increase the number of pupils.

Smolensk Diocese

The Church of the Holy Trinity in the town of Sovetsk, Kaliningrad Region, has been restored from ruins. The sanctuary part was built anew, which increased significantly the parameters of the church.

The great consecration of the church was conducted on October, 29, 1989, by Archbishop Kirill of Smolensk and Kaliningrad. With the blessing of His Holiness Patriarch Pimen, he raised the rector of the church, Fr. Petr Berbenchuk, who had laboured much for the revival of the church, to the rank of archpriest. That same day a festal reception was



Archbishop Kirill of Smolensk and Kaliningrad conducting a panikhida for warriors killed in Afghanistan

given which was attended by representatives of municipal authorities, representative of the Council for Religious Affairs in the Kaliningrad Region, clergy and numerous guests. Vladyka Kirill delivered an address. Hymns were then sung by the hierarchal choir of the Kaliningrad Cathedral of St. Nicholas.

On November 5, a side-chapel was consecrated at the Church of St. Nicholas in the village of Uvarovo, Elna District, Smolensk Region. Following Divine Liturgy, Archbishop Kirill addressed cordial words of gratitude to the rector, Fr. Vasily Sinyachkin, and the parishioners who had restored the church.

On December 24, on the occasion of the 10th anniversary of entering Afghanistan by Soviet troops, a panikhida

for 84 warriors of Smolensk who had not returned from the battlefield was held at the Smolensk Cathedral Church of the Dormition, on the initiative of the Smolensk regional group of the Afghan war veterans.

Several Afghan war veterans joined the numerous parishioners during the panikhida and lit candles in memory of their comrades-in-arms. Archbishop Kirill led the panikhida. He expressed deep condolences to the families whose sons fell in the battlefield.

On January 8, 1990, Archbishop Kirill, assisted by the clergy of the Cathedral Church of the Dormition, celebrated Divine Liturgy in the hall of the Zhukovka almshouse. In a programme devoted to the event, the Smolensk radio marked that it was the first occasion

in many years of using the club as temporary church. During the Liturgy numerous people confessed and received Holy Communion, and then the children choir at the Smolensk Cathedral Church of the Dormition sang; later gifts were presented. Faces of the people who had been cut off from their homes were illumined with gratitude.

In the evening, a charity Christmas concert was given in the premises of the Smolensk Regional Philharmonic Society by the choir of the Dormition Cathedral Church; the money collected was handed over to the regional Children's Fund. Archbishop Kirill addressed the audience with a speech of greeting.

Metropolitan Sergy of Odessa and Kherson

On February 4, 1990, Metropolitan Sergy of Odessa and Kherson, an eminent hierarch of the Russian Orthodox Church, passed away suddenly in the 66th year of his life.

Metropolitan Sergy (secular name, Sergei Vasilievich Petrov) was born on October 5, 1924, into a pious family in the city of Krasnodar. He was greatly influenced by his mother (Schema-Hegumena Serafima, † 1983). As a young man Sergei Petrov was a reader, choir singer, and a sanctuary server. On April 16, 1943, he was professed by Bishop Iosif of Taganrog (Chernov; † 1975) and given the name Sergy in honour of St. Sergy of Radonezh, and ordained hierodeacon. From June 1, 1944, he served at the Cathedral Church of St. Catherine in Krasnodar.

In 1946, Hierodeacon Sergy entered the Moscow Theological Seminary, then the Moscow Theological Academy, from which he graduated in 1951 with the degree of Candidate of Theology.

On June 24, 1951, he was ordained hieromonk by Bishop Makary (Daev; † 1960), and on August 22, appointed teacher at the Saratov Theological Seminary. A year later he was sent to serve in the Cathedral of the Ascension at the city of Elefs, and soon after appointed its dean and superintendent dean of the Elefs Church District.

From March 10, 1958, Hieromonk Sergy was helper to the Assistant Rector of the Odessa Theological Seminary; on July 7 made assistant rector and raised to the rank of hegumen, and on May 26, 1959, appointed rector of the seminary and raised to the rank of archimandrite.

On March 13, 1960, Archimandrite Sergy was consecrated Bishop of Belgorod-Dnestrovski,



Vicar of Odessa Diocese, by Metropolitan Boris of Odessa and Kherson (Vik; † 1965); Bishop Mikhail of Orenburg and Buzuluk (Voskresensky; † 1975); Bishop Sergy of Novgorod and Staraya Russa (Golubtsov; † 1982); and Bishop Pimen of Dmitrov (now Patriarch of Moscow and All Russia), in the Refectory Church of St. Sergy at the Trinity-St. Sergy Lavra.

From March 1961 Vladyka Sergy administered the Voronezh Diocese; from October 1963, the Minsk Diocese; from May 1965, the Odessa Diocese as well as the Diocese of Voroshilovgrad.

In October 1963 he was elevated to the dignity of archbishop. In 1969, Archbishop Sergy, for his scholarly work on the history of the Voronezh Diocese, was awarded the degree of Magister of Theology and elected honorary member of the Moscow Theological Academy.

In August 1968 he was elected permanent member of the Board of the Odessa Regional Peace

Committee and in December 1986, a board member of the Soviet-Polish Friendship Society. Since that time Archbishop Sergy has been an active champion of ecumenical unity. He took part in international theological forums and conferences—"Religious Workers for Lasting Peace, Disarmament and Just Relations Among Nations" (1977) and "Religious Workers for Saving the Sacred Gift of Life from Nuclear Catastrophe" (1982). In 1985 he headed the Russian Orthodox Church delegation to the World Inter-Religious Assembly in Bucharest. In 1987 he took part in the international Forum: "For a Nuclear-Weapons-Free World, for the Survival of Humanity", which took place in Moscow. In 1988, Metropolitan Sergy headed the religious group of delegates from the Soviet Peace Committee at the meeting of citizens of the USSR and the USA held during the summit meeting in the USA.

As a member of the Russian Orthodox Church delegations Vladyka Sergy visited many Christian Churches, peace and ecumenical organizations, in different countries of Europe, Asia, America, Africa, and Australia. Metropolitan Sergy's last visit abroad, in December 1989, was in connection with the opening of the first parish of the Moscow Patriarchate in Australia.

For his peacemaking activity Vladyka Sergy has been awarded medals and certificates of honour of the Supreme Soviet of the UkSSR, World Peace Council, Soviet Peace Fund, Soviet Peace Committee and other public organizations and funds.

In 1971, Archbishop Sergy of Odessa and Kherson took part in the work of the Local Council of the Russian Orthodox Church and for his part in its preparation

he was elevated to the dignity of metropolitan on June 18, 1971.

From July 1986 to December 1987, he was the Chancellor of the Moscow Patriarchate. During this responsible period for the Russian Orthodox Church, he carried out a tremendous work in preparing the millennium of the Baptism of Russ and was awarded the Order of Friendship of Nations for his extensive peacemaking endeavours.

Metropolitan Sergy received the highest awards of the Russian Orthodox Church—Order of St. Vladimir, 1st and 2nd Classes; Order of St. Sergy of Radonezh, 1st Class; he also received the orders and medals of the Alexandrian, Antiochene, Jerusalem, Bulgarian, Czech, Sinai and other Orthodox Churches.

For almost a quarter of a century Metropolitan Sergy served in the Odessa and Voroshilovgrad dioceses. During the period of perestroika in Soviet society he headed the work of opening new and reviving old parishes, of returning the historical residence of the bishops of Odessa and Kherson with its church dedicated to Sts. Adrian and Natalie. He headed the work of the diocese in aid of the victims of the catastrophe in Chernobyl and the earthquake in Armenia.

He regarded with love the pupils of the Odessa Theological Seminary; he was deeply interested in perfecting the curricula and courses of study.

The death of the Vladyka, whom everyone knew as an active and energetic man, was unexpected. Before he was taken to the clinic on February 2 he led a seminar at the Odessa Theological Seminary on the theme, "Social Service of the Church". Those present noticed the paleness of his face then, and on February 4, the bells of the Odessa Monastery of the Dormition tolled announcing the death of Metropolitan Sergy.

On February 6 the body of the lamented Vladyka was taken to

the Odessa Cathedral Church of the Dormition in which the Parastasis was read by the administrator a. i. of the Odessa Diocese, its vicar, Bishop Ioanniky of Slavyansk.

His Holiness Patriarch Pimen of Moscow and All Russia addressed a telegram to Metropolitan Leonty of Simferopol and the Crimea: "In connection with the sudden death of Metropolitan Sergy, Your Eminence is charged with the funeral and burial services in concelebration with other hierarchs who will arrive for the funeral. Kindly convey my condolences to the clergy, the flock, and near and dear ones of the departed Vladyka. Patriarch Pimen".

On the following day February 7, the funeral service for the departed hierarch was conducted by Metropolitan Leonty of Simferopol and the Crimea, Metropolitan Agafangel of Vinitsa and Bratslav; Bishop Ioanniky of Slavyansk; Bishop Ionafan of Pereyaslav-Khmelnytsky, and Bishop Vladimir of Kishinev and Moldavia; they were assisted by the Dean of the Metochion of the Alexandrian Church in Odessa, Archimandrite Theodore; the brother of the departed Vladyka, Archpriest Nikolai Petrov of Moscow; Secretary of the Odessa Diocesan Administration, Archpriest Simeon Bozhok; Rector of the Odessa Theological Seminary, Archpriest Aleksandr Kravchenko; Assistant Rector of the Odessa Theological Seminary, Archimandrite Tikhon Bondarenko; Metropolitan Sergy's assistant, teacher at the OTS, Archpriest Viktor Petlyuchenko; and the superintendent deans of the Odessa and Voroshilovgrad dioceses.

During the funeral service orations were delivered by Metropolitans Leonty and Agafangel, as well as by Archimandrite Theodoros Horeftakis, Exarch of the Alexandrian Church.

The funeral service was broadcast in the streets of the city.

During the panikhida, representatives of the Odessa Region Executive Committee, the city executive committee, and other state and public organizations, as well as the representative of the Council for Religious Affairs of the UkSSR Council of Ministers in Odessa, V. V. Konovalov arrived to pay their last respects to the departed. They laid wreaths at the bier of the archpastor.

After the panikhida the Vladyka's body was taken back to the monastery where the procession was met by metropolitans Leonty and Agafangel; bishops—Ioanniky, Ionafan and Vladimir; the clergy, worshippers and students of the seminary. To the singing of the himnos, "Helper and Protector", the coffin was borne round the Cathedral of the Dormition, then his body was laid to rest by his mother, Schemanun Serafima, according to the wish of the Vladyka.

An outstanding hierarch of the Russian Orthodox Church and an ardent patriot of his country had departed from this life. His death was announced in the local papers and by the Odessa TV and radio. Telegrams of condolences arrived from hierarchs, the clergy and laity. Now we shall miss him as we miss every benevolent person on earth.

May the Lord rest in peace the soul of Metropolitan Sergy in the mansions of the righteous.

Bishop IOANNIKY of Slavyansk,
Archpriest SIMEON BOZHOK,

Secretary of the Odessa
Diocesan Administration,
Hieromonk PETR, teacher
at the OTS

Archbishop Vassian (Pyatnitsky)

Oration on the Sunday of All the Saints of the Land of Russia

In 1990 it will be 50 years since the demise of Archbishop Vassian (Pyatnitsky; 1873-1940).

He was born on March 10, 1873, into the family of a Moscow merchant. In 1902 he graduated from the law department of Moscow University, and until 1913 worked as a barrister.

In 1913 he entered the Moscow Theological Academy and took monastic vows and was subsequently elevated to the rank of hierodeacon, and, in 1914, hieromonk.

In 1917 he graduated from the MTA with the degree of Candidate of Theology.

On August 8, 1921 he was consecrated Bishop of Yegoryevsk, Vicar of the Moscow Diocese. He was superannuated two years later.

Until 1927 he did not administer a diocese. On June 22, 1927, he was appointed Bishop of Kozlov and Administrator of the Tambov Diocese.

In 1930 he became Archbishop of Tambov and Kozlov.

In 1935 he was awarded the right to wear a cross on the klobuk.

In 1936 he was superannuated a second time.

He passed away in Sverdlovsk on December 27, 1940. The place of burial is unknown.

My brothers and sisters, even though you have become greatly wearied from your protracted standing in the church of God, I want to offer you an opportunity to make a pilgrimage to the Holy places of Russia. Our pious forebears were very fond of such journeys, and if we want to imitate them, we will not find a better time than today, the Feast of All the Saints Who Shone Forth in the Land of Russia.

Great is the journey ahead of us, long is the road, but fear not, my beloved ones; we shall visit only the grace-endowed corners of the holy Russian garden of the Lord, where there blossom the most succulent spiritual flowers—the saints of God—before the Vladyka of the garden, or where particularly many of these flowers have been planted by His hand. We shall make our holy journey not on foot, not on horseback, and not

by ship; we shall take mighty wings—faith and love in the Lord and his saints—and shall rise high above the Earth and race along, as if on clouds, over our beloved Holy Russ.

Whence shall we begin our pilgrimage? Let us leave the God-saved city of Moscow and go to the southern plains, to ancient Kiev, the mother of Russian cities.

On the hills of Kiev let us bow first of all before Christ's Apostle St. Andrew the First-Called, who foresaw many centuries ahead and heralded the coming holy glory of the then still primitive and unknown land of the Scythians and who blessed it with the holy cross. Let us bow before the Grand Princess Olga, Equal to the Apostles, the most wise of the women of Russia, who sowed the first seeds of Orthodoxy in our land; let us bow to the Varangian Christians Feodor and his young son Ioann, our first martyrs, who by their martyrdom drew to Christ the Grand Prince Vladimir, who had ordered them to be executed (may eternal glory in Russ be his for his holy apostolic labours). Nor shall we overlook Vladimir's sons, Boris and Gleb, the good branches from the holy root which fell at the hand of the fratricide Svyatopolk. Let us bow before the first metropolitan of Kiev, Mikhail, and go to the holy Pechery cloister—the first abode of the Theotokos in Russ!

Let us descend into the depths of the Earth, to a city of caves. In its grace-endowed darkness communities of ascetics shone with the light of their righteousness, and they shine openly today with the incorruptibility of their relics. Two holy founders of the Pechery Caves—Sts. Antony and Feodosy—are kept by the Lord in the depths of the Earth as extremely rare and valuable black diamonds, and, invisible to the gaze of man, all other saints of the Pechery, as gold nuggets and semi-precious stones, burn and give light to the Orthodox people. Here are Fathers Superior Nikon and Varlaam, Alipy the icon-painter, who was helped by the Angels in his labours; Agapit, the

gratuitous physician, Moisei the Hungarian, the new Iosif the Chaste, a martyr for his purity, who was torn apart by order of his libidinous wife; here are Ioann the Long-Suffering, who extinguished the flame of carnal lust by voluntarily burying himself up to the chest in the Earth, and Nestor, the first Russian chronicler; here are the heads of nameless saints, whose dry bones exude inexhaustible medicinal myrrh; here are hundreds of saints glorified by the Church, and an unknown number of saints glorified through the One God in Heaven.

Let us bow down to the ground before all of them, before the beauty of our Earth; let us cast a farewell glance at the blue streams of the Dnieper River, the baptismal font of all Russ, and go to the nearby city of Chernigov to pay homage to St. Feodosy, a wise administrator of the Church and strict ascetic, who has been canonised in our day.

Not far from here is the road to Volyn, to the holy Pochaev cloister, where St. Iov, the father and mentor of monks, reposes.

From here, we shall go to the land of Vilna, where we shall find the martyrs Antony, Ioann and Yevstafy, who won a good victory over their torturer, the pagan prince Algirdas, who tormented them on a tree for their faith in Christ.

Continuing our journey from noon to midnight, we, my brethren, shall reach the land of the Great Novgorod, a city strong not only with the might of the sword but also with the might of the Cross, not only with its gold-filled coffers but also with poverty in Christ. Great is the community of saints of Novgorod. Here is the Orthodox Prince Vladimir Yaroslavich, the founder of the Church of Saint Sophia—the Wisdom of God. Before us are hierarchs: the first bishop, Ioakim of Chersonesus who, during the reign of St. Vladimir, brought the light of the Truth of Christ to the land of Novgorod; Holy Bishop Nikita, a faster and a miracle worker during his lifetime, and Ioann, who became worthy of seeing the sign of the great mercies of the Most Holy Mother of God during the invasion of Novgorod by enemies, and of gathering into his phelonion Her miraculous tears from Her icon that had been shot through by the enemy, and many others. In the community of saints let us bow before Varlaam of Khutyn, the planter of monasticism in the confines of Novgorod; Antony who sailed to this city from the old Rome on a stone as if on a ship; Aleksandr of the Svir, the seer of mystical visions; the hermit Nil on Stolobensky Island in Lake Seliger; Sergy and German, who on the rocky land of Valaam Island yielded good fruit for Christ the Sower; Arseny of Konevsky—his name, my beloved ones, is particularly dear to us, for he brought from Athos a miraculous image of the Theotokos, a copy of which is a sacred adornment of the iconostasis in our church. We shall pay

tribute to the memory of fools-in-Christ Nikolai and Feodor, who assumed the image of insanity for the sake of Christ and, with feigned hostility between themselves and their riotous conduct exposed the unruly Novgorodians. We will bow before the unknown servant of Christ who with his incorruptible body on a log on an ice-floe floated against the current on the Msta River towards the Borovichi rapids and, in a dream revealed to many only his name—Iakov.

Accept our low bow, all of you, saints of Novgorod, and bless us for our further journey, to your younger brothers in Pskov.

Two ascetics of the grand princely family adorn the ancient city of Pskov: the Orthodox Prince Vsevolod, Gavriil in Holy Baptism, and the Orthodox Prince Dovmont, Timofei in Holy Baptism, who faithfully defended the Motherland with their swords on the battlefield and protected her with their zealous and fervent prayers. We shall glorify the courage of the blessed starets Nikolai Sallos, a fool-in-Christ, who, without fear of Tsar Ioann the Terrible himself, exposed him for shedding innocent blood and besought the cruel sovereign's mercy for his home town, and also the reverential presbyter Isidor, with his 72 parishioners, who did not agree to betray the Orthodox faith and for this were drowned in the city of Yuriev by the Livonian Germans, the ruthless servants of the Pope.

From Pskov Region we shall proceed, my brothers, to the confines of Vologda, to the very hinterlands of the Northern forests, to kneel in prayer to Sts. Dimitry Priluke and Kornily of Komela, the planters of monasticism in these parts, who suffered many sorrows from the sons of that age, and on the Obnora River we shall bow before the wondrous ascetic Pavel, who spent 90 of his 112 years fasting and praying and for three years inhabited, like a forest bird, the hollow of a huge old linden tree, and many other holy monks.

Let us now go, my beloved ones, to Beloe Lake: here is the great man of God, Kirill the Miracle Worker, the founder of the glorious cloister that bears his name, and the wise copier of religious books; here is his disciple, St. Martinian, a lover of silence, who in his great humility called himself a "monk in falsehood, not in truth", but who was glorified through the Lord, the Knower of Hearts, with the gift of miracle-working; here is St. Nil of the Sora, who came to love asceticism and was most strict in it, and who bequeathed to his disciples his rules of skete silence, labours and prayerful vigils.

After Beloe Lake we shall visit Veliki Ustyug, the place of the labours of the Blessed Prokopy, who veiled his sanctity with foolishness-in-Christ, who was a fervent prayermaker for his neighbour, and who with his intercession saved Ustyug from punishment by God in the form of a rain of

white-hot stones, and another fool-in-Christ, Ioann, who tormented his flesh with all manner of deprivations.

From Veliki Ustyug our path lies to the small settlement of Verkola, to the birthplace of the righteous youth Artemy: at the age of five he rejected sin and vanity, and in the 12th year of his life he was cut struck with thunder; for 28 years his body lay unburied deep in the forest; people considered him punished by the Lord, but the Lord glorified his holy remains with the shining of heavenly light and healings.

Today, my beloved ones, we shall go to the extreme North of our Motherland—to the White Sea, a land of many months of night, a land of biting frost and dead silence. Through the icy waters of the sea-ocean we shall proceed to Solovetsky Island, to the cloister of Sts. Zosima and Savvaty: amidst the midnight darkness these fine luminaries of God shine inextinguishably with a holy fiery flame; they burn, shine and give warmth, and around them, like frequent stars in the night sky, there shed their meek light on the Northern land their holy disciples and associates—Sts. Eleazar and Irinarkh, Ioann and Vasily, Onufry and Gerasim and many others.

We shall not go to distant Siberia, my brethren; through the rocky belt of the Ural Mountains we shall cast our gaze there, where there are thick forests, tall mountains and deep rivers, and small, non-Russian tribes live in spiritual darkness. However, this rigorous territory has not been forgotten by the Merciful Lord either. At the summit of the hierarchical sees He has placed two most bright luminaries: Innokenty of Irkutsk and Ioann of Tobolsk, and they illumine the ignorant people and exude rivers of grace-bestowed miracles and divine mercy.

We shall rejoice at the Siberian saints, my brethren, and then pay homage to Bishop Stefan of Perm, the apostle of the Komi people, and St. Trifon, the proselytizer of the Vyatka River area. At noon we shall head out to Kazan, and shall pray to Sts. Gury, the first archbishop, and Varsofny, who led many people from the darkness of the false teaching of Mohammed to the wondrous Light of Christ.

We are already in the land of Tambov: shining on the hierarch's throne is St. Pitirim, a new miracle-worker, and in the forest of Sarov there is St. Serafim, a holy starets and beloved chosen one of the Mother of God who everlastingly shone with paschal joy, and, under his paternal protection there wait, in keeping with his prophetic word, the coming hour of their glorification the "orphans of Serafim", the ascetics of the Diveyevo cloister, which the Queen of Heaven Herself called Her fourth and last abode on Earth.

Now we shall head to Voronezh to pay homage to St. Mitrofan, a Zealot of faith and piety, a true

monk who replaced the illumination of the bishop mitre for the schemamonastic koukolion, the helmet of the earthly angels, and from there, to Zadonsk, to another Voronezh saint, Tikhon, who from his monastic solitude nourished with his writings those yearning for spiritual food and taught people living in worldly vanity to gather a spiritual treasure from the world.

We shall reverentially cast our gaze to the shores of the Caspian, and from a distance bow before St. Feodosy and Metropolitan Iosif the Hieromartyr, who was killed by a rebellious crowd, and, in the ancient Kursk cloister, we shall visit a new miracle worker, St. Ioasaf of Belgorod, strict in mien and kind in spirit, a zealous custodian of the Church Rule and a just instructor of clerics.

Having completed our pilgrimage along the outskirts of Russ, we shall proceed to its central region.

In ancient Tver we shall revere Bishop Arseny, who lived in solitude with God, amidst his concerns of archpastoral ministry, and Prince St. Mikhail Yaroslavich the Martyr, who was betrayed by an ambitious relative into the hands of the Tatar Khan for cruel execution. In the city of Kashin, we shall bow before his pious spouse, Princess Anna, who travelled the narrow and sorrowful path from pious widowhood to angelic monastic life.

From Kashin we shall set out for the forestlands of Kostroma to pray to St. Gennady the Foreseer, and to St. Ferapont, a beloved man of God, who spent his life in complete solitude, amidst the forests and impassable swamps.

The ancient city of Yaroslavl is preserved by the Orthodox princes Sts. Feodor and his sons, David and Konstantin, who were able to combine the labours of princely rule and feats of piety.

We are now entering Rostov Veliki.

The saints of Rostov, my brethren, are especially dear to us, for our Annunciation Church was built by the saints of Rostov, and they are its heavenly patrons. We shall pray to the first among their holy community—Leonty, who illumined this territory with Holy Baptism and was martyred by pagans, to the strict ascetic Isaia, the meek and patient Iakov, who endured much sorrow at the hands of evil people, to the great miracle worker Ignaty, who was glorified with the gift of miracle-working on the very day of his burial: when the saint's body was being carried into the church, reverent people saw how he, arising from the bier, walked in the air; when bidding farewell to the departed many people received healing of their maladies as a gift of his love; when after the funeral service they wanted, in keeping with the custom of the time, to place into his hands a list of the clerics he had ordained, St. Ignaty raised his hand as if he were alive and received the list himself. From that day on the

holy archpastor reposes unburied in the ground, in wondrous incorruptibility of his relics. The community of the saints of Rostov is completed by the wise and learned St. Dimitry, who was glorified forever as a copier of the Chetii Minei and a denouncer of schism. People of Rostov glorify the holy Archimandrite Avraamy, a fighter against heathen superstitions, the fool-in-Christ Isidor, nicknamed Firm-Word, for his word always firmly came to pass, and another fool-in-Christ, Ioann, a virgin and great prayer-maker. We shall also bow down to the ground to all the saints of Rostov and pray to them that their grace-endowed protecting veil will always be over us, and over this holy church, and over the entire outlying area—their ancient province.

Let us now go to Pereslavl-Zalessky, to Nikita the Stylite: he used to be a tax collector, a ruthless torturer of his fellow-man, but the Lord revealed to him the sinful vileness of his soul by miraculously showing him during a feast parts of a human body floating in the food served at the table; afterwards Nikita left the world, ascended a pillar, placed heavy brass chains and a stone hat on himself and spent time in great labours and incessant wailing for his sins until he was killed by evil people who had taken his brass chains for precious metal and wanted to steal them.

Having venerated after this in Suzdal before Ioann and Feodor and the great ascetic Archimandrite Evfimy and the nun-princess Evfrosinia, and, in Vladimir, before Grand Duke Andrei Bogolyubsky, who was killed by his boyars, and before his son Gleb, a virgin youth who was glorified with incorruptibility of body, and Prince Aleksandr, a hero of the battle at the Neva, who before his demise accepted the purple mantle and took the schematic vows with the name of Aleksy, we shall proceed to the confines of Ryazan to pay homage to the Holy Bishop Vasily, who was unjustly driven out of Murom and sailed up the Oka River on his hierarchical mantle to Ryazan, and Prince Roman the Great Martyr, who was hacked into small pieces for his fidelity to Christ at the order of Khan Temir, and Princess Evpraksia the Martyr, who was not afraid of death itself for the sake of preserving her chastity.

We shall go on a brief journey to Kaluga, to Lavrenty the fool-in-Christ, and to St. Tikhon, who laboured for many years in the hollow of a great oak; to Zvenigorod, to St. Savva of Storozhevaya, a monastic and disciple of St. Sergy, and to Volokolamsk, to the venerable Hegumen Iosif, a strict ascetic, wise writer and skilful denouncer of heretics, and from there, deep into the forests of Radonezh, to the province of the chosen leader of the entire land of Russia—St. Sergy the God-Bearing Miracle Worker.

Sergy! A name that pours paradisiacal sweetness and heavenly warmth into the soul of each Orthodox person! The wondrous chosen one of Christ and the Blessed Virgin, elevated from nobility to the glory of the sons of the Kingdom of God, brought from the silence of the impassable forests to the candelabrum of the great Lavra; most glorious miracle worker and ready helper; mentor of monks and interlocutor of celestial beings; holy sun who illumined and warmed the entire land of Holy Russia, and in the rays of this sun the spiritual disciples and progeny of Sergy—Nikon, Mikhail, Archimandrite Dionisy, St. Serapion, and others known and unknown who are reposing around the shrine of the salubrious relics of their father—humbly conceal their shining.

Our pilgrimage is drawing to a close: we have only the saints of Moscow left to bow before. Let us begin our journey about Moscow with St. Daniel's Monastery on the outskirts, where there reposes its founder—the son of St. Aleksandr Nevsky, St. Daniil, the first prince of Moscow, who went to his grave a humble schemamonk. Also in Moscow is a youth-martyr, the son of Ioann the Terrible, Tsarevich Dimitry of Uglich, a pure and tender flower in the garden of an earthly king which was cut by the hand of an envious servant and was moved by the hand of the Lord to eternal blossoming in the garden of the King of Heaven; also here are the holy martyrs who were killed by the Tatars for having refused to disavow Christ: Prince Mikhail of Chernigov and his closest boyar, Feodor, who preserved his fidelity not only to his earthly lord but also to the Lord of Lords. Here are the metropolitans of Moscow: the first metropolitan, Pyotr, who foretold great glory for the then small city of Moscow; the wise Aleksy, a prayermaker for his native land before the Lord and an intercessor for it before the Tatar khans; Iona, a great ascetic of piety and champion of Orthodoxy; the fearless confessor Filipp, a formidable denouncer of the atrocities of Ioann the Terrible—he was murdered ruthlessly by Malyuta Skuratov; Metropolitan Feognost, the successor of the first hierarch Pyotr and a custodian of the Church Rule; Kiprian, a zealot of religious education; Foty, who stood at the helm of the Russian Church in tempestuous times; Patriarch Ermogen the Hieromartyr, a hard diamond and defender of the faith and the Motherland in time of war, who was martyred in an underground cell of the Monastery of St. Michael's the Miracle in Chonae.

Here are the venerable monks Savva and Andronik; the venerable nun Evfrosinia, the foundress of the Ascension cloister and the spouse of Prince Dimitry Donskoi prior to her nunship, Princess Evdokia, Maksim the fool-in-Christ, who with hope for the coming bliss of paradise

suppressed the sufferings and diseases of his much-labouring flesh; the bold Vasily, the denouncer of Tsar Ioann the Terrible and the intercessor of the innocent before him; the foreseer and prayermaker Ioann, called the Big Cap, who in this life wore a heavy iron hat to torment the flesh, and in the other Life received a crown from the hand of the Lord.

Our pilgrimage has come to an end, my brothers and sisters. We are again in our beloved Annunciation Church. Let us rest here under the protecting veil of the Most Holy Mother of God and ponder what we have drawn from our holy journey, and what lessons and what consolation the saints of Russia have given us.

First of all, they teach us, my beloved ones, that the Earth is not all that exists; there is also Heaven, and aside from the demands of the flesh there are the needs of the spirit; that earthly life is not an end in itself, but a means and path for attaining another goal—Life Eternal in the mansions of the Heavenly Father; that we should concern ourselves not with acquiring the *continuing city*, but with seeking the *one to come* (Heb. 13. 14); that no conditions of outward life will prevent man from living with God and in God, if man himself sincerely and firmly wishes this unity; and that worldly sorrows will pass, and the joys of a pure soul will abide eternally. This is the edification and consolation given to us by the saints of Holy Russia, which are so different in the paths of their lives and in the extent and nature of their labours, but are identical in spirit—the spirit of strict Eastern Orthodox asceticism.

Of course, our journey has consoled us in another respect as well; it is gratifying to us that our land, our beloved Holy Russ, is a wondrous garden planted by the Lord and yielding the Planter fine trees, fruit and flowers. However, here the cloud of sorrow will come and cast a shadow, and darken this joy of ours: an agonizing and horrible question will arise: Is our Russ holy now, or was it holy?

Yes, we will see with sorrow that we, the distant descendants of the Russian saints, are far from their spiritual beauty and sanctity. Our beloved garden of the Lord has become empty, trees have fallen, fruit has rotted, and flowers have withered. However, we see with joy that not all the trees have fallen, and the fruit is still sweet and flowers fragrant.

And again an alarming thought: Will the Owner of the garden that has become empty wait for the last tree to wither, the last fruit to fall to the ground, and the last flower to fade? Having transplanted the last live flowers and trees and having gathered the last ripe fruit, will He not commit the dried-up garden to the axe and flames? What if the fearsome: *MENE, MENE, TEKEL, UPHARSIN* (Dan. 5. 25) has already been uttered

by the Heavenly Master of the garden of Russia? What if the cutting axe of the Lord's has already been raised and the burning fire of God's wrath is ready to fall on the land of Russia? What then?

Then... we believe! We believe! We believe! All the saints of Russia will intercede for us before the Fearsome and Righteous Judge.

O, how many omophoria of the saints will be spread over the land of Russia! How many combat shields of the princes will be raised for her! How many wretched mantles of the saints, how many bared bodies of fools-in-Christ will arise for her! Then all of Holy Russ in Heaven will arise in all her might and daring before the Lord in prayer for the sinful land of Russia.... Can we imagine that our holy countrymen and compatriots will forget their beloved land and Church? Will the first-called apostle forget the land which he meditated about in his spirit and which he blessed for nine centuries before its spiritual birth?..

Even if all disavow sinful Russ, will the Mother of God, the Assiduous Intercessor of the Russian people, remove Her protecting veil from her? No, the One Who from Blachernae miraculously blessed Antony and Feodosy on Mt. Pecherskaya with the holy icon of Her Dormition; the One Who in the Radonezh lands promised the Great Sergy that She would never abandon his cloister; the One who in the Sarov wilderness promised Her beloved chosen one, the God-bearing Serafim, to found in his Diveyevo a Lavra-convent unparalleled throughout the world; the One Who protected our land with Her miraculous icons and with an unshakable wall; This One will approach Her Son and God, will place Her hand on the axe of His judgment, and will extinguish the fire of His wrath with Her warm tears, and the Eternal Judge will, in response to the prayers of His Mother, give the land of Russia time for repentance, and Russ will repent, and the Lord will forgive her sins, and will have mercy on her, and again, cleansed by the tears of repentance like grace-bestowing rain, God's garden—Holy Russ—will become green and bloom before her Planter.

Our heavenly Mother! Andrew, Apostle of Christ! Saints of the land of Russia! Forget us not! Pray for us! Intercede for us! Amen.



THE HOLY TRINITY

Icon painted by St. Andrei Rublev, 1422-1427

THE EXHIBITION OF PROJECTS OF THE HOLY TRINITY MEMORIAL CHURCH
DEDICATED TO THE MILLENNIUM OF THE BAPTISM OF RUSS

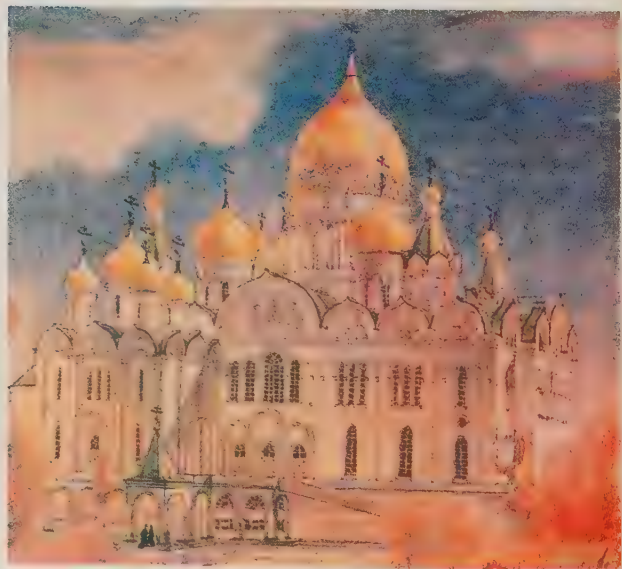
Moscow, February 5-18, 1990 (see article in this issue)

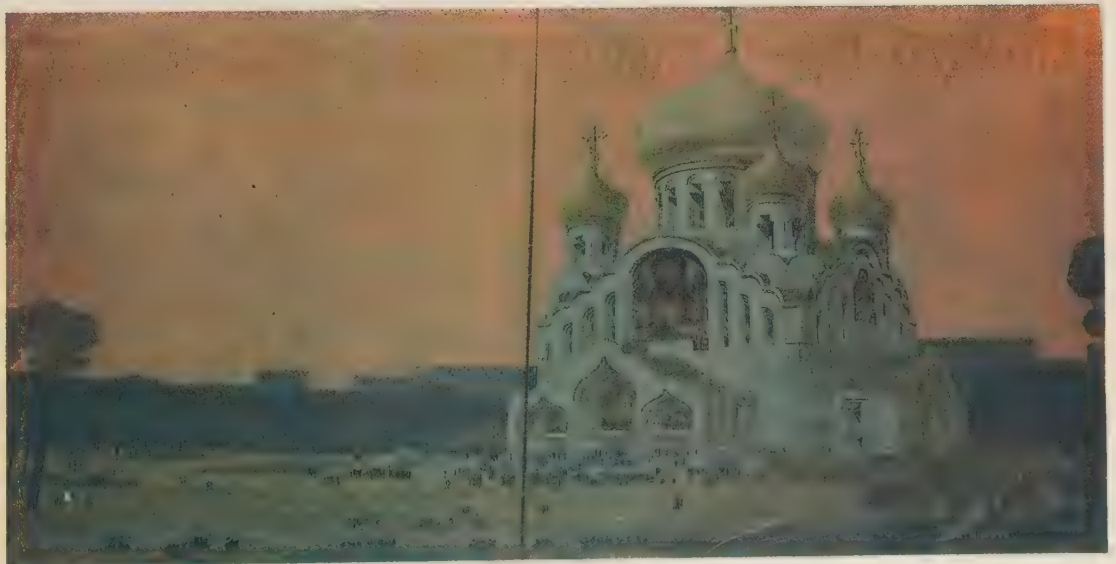
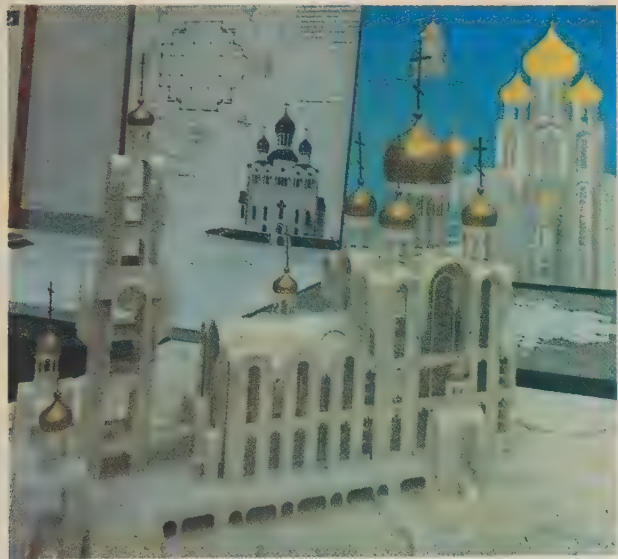
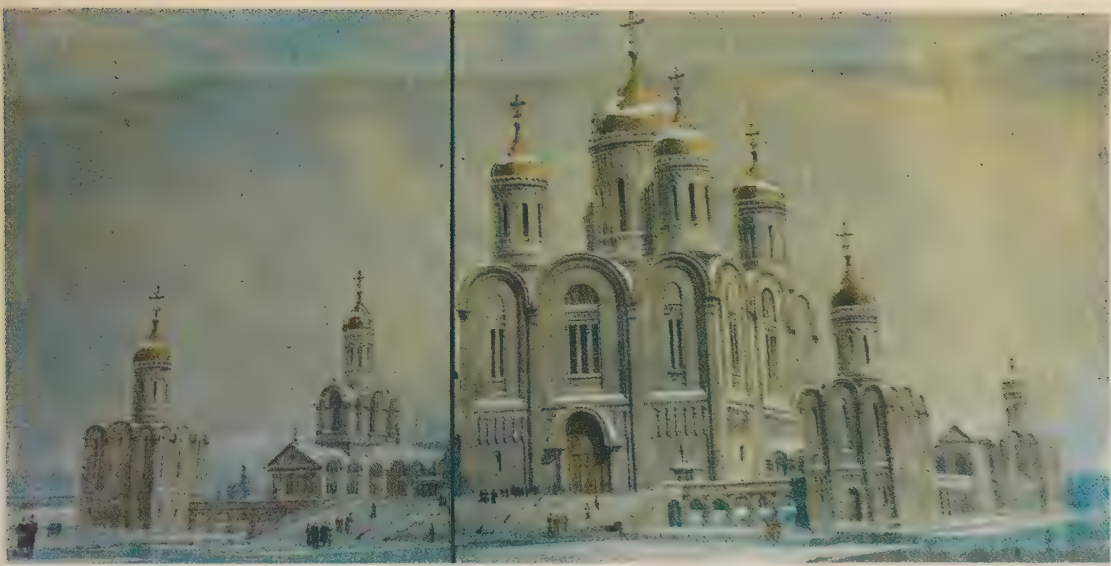


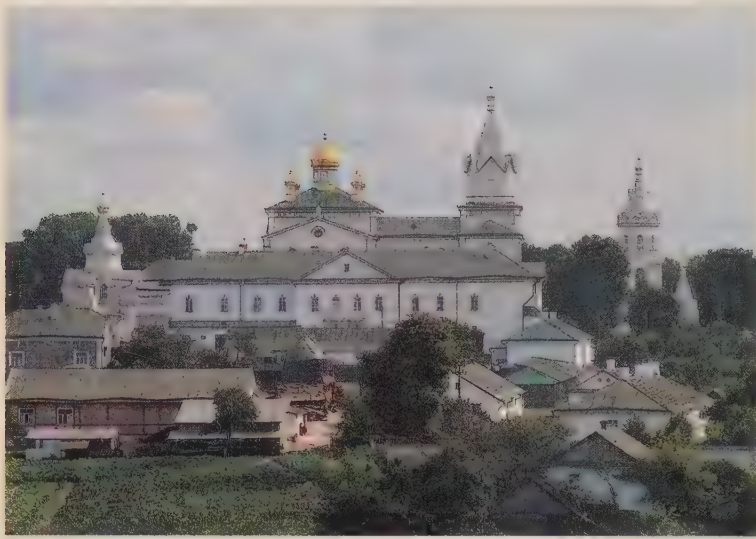
Projects No. 283 (above) and No. 186 (left) allowed, among some others, to the second round of the contest



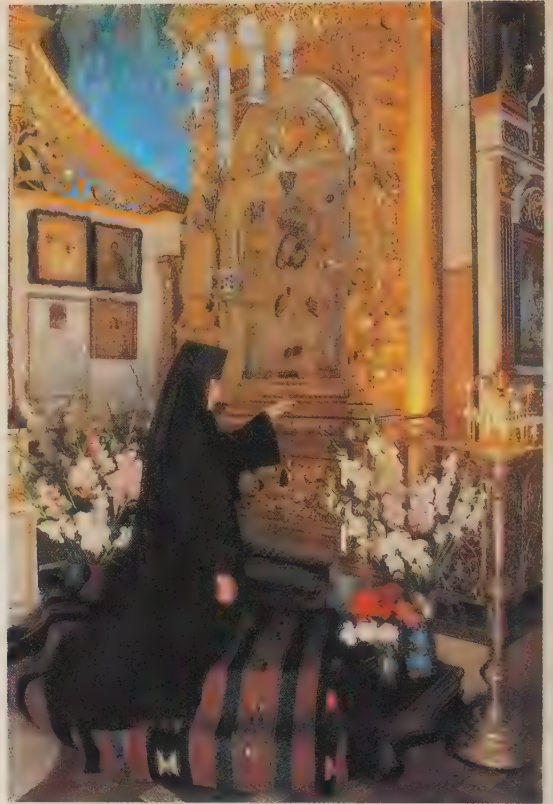
Some of the works represented at the exhibition
(below and right)







View of the cloister from the north



Before the venerated
Icon of the Mother
of God "Warrantress
of the Sinful"

At the shrines
of the Trinity Cathedral





The "Life-Bearing Spring" of the cloister



The Korets Convent has been famous for a long time for its handicrafters.
On the photos: making rosaries,
shroud "The Holy Trinity" embroidered
with beads, gold-thread embroidery



FIRST ANNUAL CONVOCATION IN THE MINSK THEOLOGICAL SEMINARY
ZHIROVITSY MONASTERY
February 12, 1990 (see article in this issue)



The Lity on the eve of the feast in St. Nicholas's Winter Church of the cloister

In the presidium of the convocation — Metropolitan Filaret, Archbishop Aleksandr, Bishop Konstantin, Archimandrite Stefan and teachers of the seminary

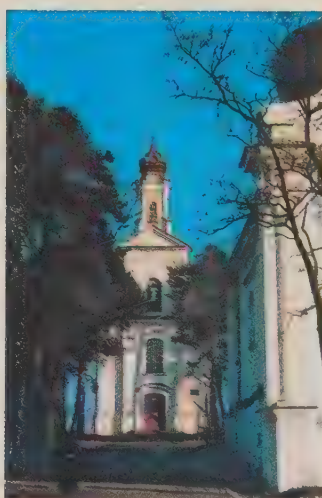


The choir of the seminary at the Divine Service



Living rooms of seminarists

Within the walls of the cloister. The Church of the Exaltation of the Cross



Zhirovitsy Monastery of the Dormition





The Third Article of the Creed

"...And was incarnate of the Holy Spirit and the Virgin Mary, and became man."

Through the fall of Adam sin had entered the world and thereafter no one could save the human race except God Himself. So it was exactly "for us men, and for our salvation" that the Lord came down from Heaven, became man and was born as an Infant from the Blessed Virgin Mary.

The Blessed Virgin was the daughter of the righteous Sts. Joachim and Ann who remained childless to an old age, as Divine Providence would have it. From the age of three Mary was brought up at the Temple of Jerusalem. Following an early demise of her parents, the Blessed Virgin learned from childhood the joy of communion with God and took the vow of virginity that She could totally belong to God alone.

The word "incarnation" came into the Creed from St. John's Gospel which says: *And the Word was made flesh* (Jn. 1.14). The Fourth Gospel begins with a direct Revelation surpassing all human understanding: *In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made* (Jn. 1.1-3).

For a Jew brought up on the Old Testament Revelation, God was great, but He was as if beyond the limits of this world and there was no way of communicating with Him. As for gentile philosophers, especially the followers of Plato, they saw the world as some Divine Being disclosing Himself, and people an element of this Being. In this sense there can be no direct encounter of God with the world or man, because for the Greek philosophers the world was tantamount to God. So God acted contrary to the limited human logic.

God the Word, or the Logos, is the second Hypostasis of the Holy Trinity. And the Word, the Logos, became flesh. For the Greek philosophers the revelation of the Incarnation was unacceptable. They thought that God, this inscrutable, eternal and unchanging Being, could never "become" anything, especially a mortal human. Therefore when St. Paul began preaching about Christ among philosophers in Athens, they cut him short, saying: *We will hear thee again of this matter* (Acts 17.32). It was therefore not accidental that St. Paul stressed that the Incarnate, humiliated and crucified God was a stumbling block for the Jews and foolishness unto the Greeks (1 Cor. 1.23).

St. Luke describes in detail how God became man. He himself did not witness the events he is writing about, but as a historian, he was able to offer his account from what he heard from contemporaries and learned from documentary sources. A disciple of St. Paul, an ethnic Greek with a medical education, he was a person of great erudition who had a perfect command of the methodology of historical research. *Having had perfect understanding of all things from the very first* (Lk.1.3) he wrote about the Annunciation to the Blessed Virgin: *The angel Gabriel was sent from God unto a city of Galilee, named Nazareth, To a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary. And the angel came in unto her, and said, Hail, thou that art highly favoured, the Lord is with thee: blessed art thou among women. And when she saw him, she was troubled at his saying, and cast in her mind what manner of salutation this should be. And the angel said unto her, Fear not, Mary; for thou hast found favour with God. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shall call his name JESUS. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David; And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end. Then said Mary unto the angel, How shall this be, seeing I know not a man? And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God* (Lk. 1.26-35).

In this way through the Annunciation to the Blessed Virgin there occurred the Incarnation, when God the Word became man. The elders entrusted the Blessed Virgin to Her close relative Joseph to safeguard Her virginity. And while everybody thought he was Her spouse, he only fulfilled the service entrusted to him by Divine Providence, taking care of Mary and the Divine Infant.

The most complete account of the Nativity of Christ can be found in the Gospel of St. Matthew. The Apostle was a Jew and addressed his witness primarily to the people of Jerusalem and Palestine. He had good knowledge of Jewish theology, and his Gospel is the farthest from a historical account. As different from St. Luke's Gospel, it reflects in its structure the Old Testa-

ment theological conceptions rather than follows the chronological pattern.

The Jews have long been expecting the coming of Christ the Redeemer and thanks to the Prophets had a fair idea of what the expected Messiah would be like. They knew the prophesy of Isaiah about the trifold ministry of the Messiah: as a Prophet, the King and the Priest (Is. 33.22)—these were His chief characteristics within the Old Testament awareness. And it is in this order of succession that St. Matthew arranges his Gospel: after the four chapters of a prologue there follows the Sermon on the Mount (chapters 5-7) in which Christ is revealed as the Prophet; and then His royal dignity is disclosed. Christ is King Who is above the laws of nature, Who works miracles, raises the dead and stills the elements (chapters 8-25). The central theme of this section is expressed in the question from the Pharisees: *By what authority doest thou these things? and who gave thee this authority?* (Mt. 21.23). Authority is a royal prerogative. Finally, in the narrative of His Passion and death (chapters 26-27) He is the Priest Who sacrifices Himself for the life of the world.

The meaning of the Incarnation is disclosed by St. Matthew in the first four chapters of his Gospel. Right after tracing the genealogy of Christ from Abraham, which the Evangelist sets as an important document before the rest of his narrative, we read: *Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost. Then Joseph her husband, being a just man, and not willing to make her a public example, was minded to put her away privily* (Mt. 1.18-19). To grasp the meaning of these lines of the Gospel one has to have an idea of the Jewish customs of the time.

From the age of three the Blessed Virgin was brought up at the Temple. But when a girl turned 14 her future had to be decided by the parents or the guardians. A council of elders decided that she be put in the care of her distant relative Joseph, who was then an old man, a widower who had grown-up children.

Jewish weddings were performed as if in three stages. The first was the betrothal which could take place even between children as an agreement between their parents. Then came the engagement which could continue for a year or more and was followed by the wedding. While betrothal could be

broken, the engagement was an irrevocable act. And should the groom die during that period, the bride was called a maiden-widow.

St. Matthew begins by saying: *When as his mother Mary was espoused to Joseph, before they came together, and then goes on to say that, after the engagement, she was found with child of the Holy Ghost (Mt. 1.18).*

Thus, Christ, Who became man, is the victim of persecution even before He is born: the Blessed Virgin is suspected of unchastity and sin. As a law-abiding person, Joseph had to denounce her to the judges, and the punishment for this breach of the law was harsh—death by stoning. This idea of justice was typical of the Jewish keepers of the Law. As it was, Joseph was a kind as well as a righteous man. He decided to break the law by concealing the truth and dismiss his spouse without attracting publicity.

The Blessed Virgin never shared with anyone the secret of the Annunciation revealed to Her by God. She did not explain anything to anyone, fully relying on His will. Painful misgivings of Joseph were finally resolved by a direct Divine intervention: *But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost. And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins. Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us (Mt. 1.20-23).* A stone fell off his heart, and Joseph being raised from sleep did as the angel of the Lord had bidden him, and took unto him his wife: And knew Her not till She had brought forth Her firstborn son: and he called His name JESUS (Mt. 1.24-25).

Thus, even before He was born God Who was made man was humiliated. He was born in a cave and His Mother laid Him in a manger kept there for the cattle, and sheep warmed Him with their breath.

St. Matthew thought it was important to demonstrate to the Jews that Jesus was the Messiah-Christ they were waiting for. Bearing in mind their psychology, he finds it necessary to single out some details in his Nativity narrative which were later dropped by St. Luke as unimportant. Thus, St. Matthew describes the Adoration of the Magi who brought to the Divine Infant their gifts of gold, frankincense and myrrh symbolizing their veneration of Him as the King, the Prophet and the Priest. In the episode with Herod the King St. Matthew discloses the true dignity of the Messiah the King. The

Jews were expecting the coming of the Saviour as a grand sovereign, with might and authority. And Christ is the King, but from the point of view of this world He is more vulnerable than most, being in striking contrast to the traditional image of a worldly ruler. *When Herod the King had heard these things, he was troubled, and all Jerusalem with him... Then Herod, when he had privily called the wise men... said, Go and search diligently for the young child; and when ye have found him, bring me word again... (Mt. 2.3-8).* The Magi worshipped Christ, and being warned of God in a dream that they should not return to Herod, they departed... And... behold, the angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy him (Mt. 2.12-13). Christ is the Heavenly King, but He is quite unprotected before a worldly tyrant. He is King, but His Kingdom is of a different kind, it is not of this world.

Christ the Messiah is also the Prophet, but St. Matthew points out that He willingly humbles Himself before a human prophet—St. John the Baptist. *Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him (Mt. 3.13).* And Christ is more than a Prophet—He is the Truth Incarnate. *But John forbad him, saying, I have need to be baptized of thee, and comest thou to me? And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfil all righteousness (Mt. 3.14-15).* Being the Prophet, He acted as someone quite different from the worldly idea of a prophet, coming as He did to be baptized of the Prophet St. John. He Who is without sin steps into the waters of the Jordan together with sinners to be cleansed!

And He is also the Priest. After His Baptism, *was Jesus led up of the Spirit into the wilderness to be tempted of the devil. And when he had fasted forty days and forty nights, he was afterward an hungered. And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread (Mt. 4.1-3).* Holy are things given unto God and separated from everything unclean and defiled in this world. But we see that God, this incarnate source of holiness—for it was revealed in the Old Testament that God alone is holy (Lev. 11.44)—is approached by the unholy devil, the Satan, who tempted Him, the Chief Hierarchy of this world. St. Matthew is at pains to point out that this supreme hierarchal dignity of Christ consists in His unimaginable self-humiliation.

The first four chapters of St. Matthew's Gospel make it abundantly clear that God's Incarnation is His self-humiliation. The Jews were quite right in saying that God is omnipotent,

boundless and inscrutable. This is so indeed. But in the Incarnation, He, the Eternal God, takes upon Himself the narrow confines of human existence, thus endlessly restricting Himself. He becomes man, passing through all the stages of human growth. In His Incarnation the God-Man humbles Himself before men, demonstrating to them the ideal of humility.

In his epistle sent in the year 63 A. D., four years before his martyrdom, from Rome to the Christian community at Philippi in Macedonia, St. Paul wrote: *Let this mind be in you, which was also in Christ Jesus: Who, being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross (Phil. 2.5-6).* The self-humiliation of the Son of God is one of the central elements in the doctrine of the Incarnation. It was formulated by theologians largely on the basis of this Epistle of St. Paul. The Greek word *kenosis* used by the Apostle can best be rendered as belittling or humbling. The self-humiliation of Christ culminated in His Passion and death on the Calvary.

Apart from the words "was incarnate", the third article of the Creed also contains the words "became man". This important elaboration was introduced in the 4th century when there appeared the heresy of Apollinarius who maintained that in the Incarnation the Son of God assumed only the human body, but no human soul, the soul being replaced by the Divine Logos. Later still, in the 5th century there emerged the heresy of Nestorius who claimed that there were two separate Persons in the Incarnate Christ, the one Divine and the other Human. The heretics claimed that God was but superficially united with Him at His Baptism in the Jordan. At the same time there also appeared some opposite doctrines denying the human nature of Christ and claiming that He was not the God-man, but God.

Now, why is it so important to understand that Christ was at one and the same time the Perfect Man and God?

This is because this statement reveals the true state of affairs. And the truth is the reality, the real life as it is. It was not always that people were able to express the reality of life in just the right terms, and such flawed formulas led them astray from the truth of life and into a kind of different and imaginary "reality". A lie is nothing but a verbal construction which stands for something that really does not exist. This was the root cause of all the heresies.

Traditionally in the Church bishops passed to priests from generation to

generation not only the liturgy and the formulas of the Sacraments, but also the true knowledge, the spiritual awareness of the Divine Revelation. These could not be obtained without the Sacraments and the Church. There were always some people, however, who were more inclined to philosophical, logical analysis and placed greater trust in the human mind than in the mysterious Church Tradition. Such individuals turned the Church doctrine into a logical system. That was before Hegel who had demonstrated that there can be no flawless closed system in any field of knowledge, and that only an open system offers a realistic model of life. But still and all, there were people who attempted to use formal logic as the basis for some finite versions of the Christian doctrine. The author of any such system naturally looked at it as if from without, because he simply could not have constructed it otherwise. But therein lies the main flaw of such attempts, for man cannot possibly "step aside" from the flow of life to which he belongs according to God's will; man cannot look at this flow of life from without.

Any heretical distortion of the truth

of God truly becoming man leads in the final analysis to the rejection of the salvation of the human race by God. Only He Who possessed the same human nature could save the fallen Adam and his descendents from sin and death. Only in this way could He restore this damaged nature within Himself. In the words of St. Paul, He had to be *the last Adam* (1 Cor. 15.45), possessing in full the human nature. It is easy to see that natural man, captured by the sinful torrent of life, has nothing to lean on outside his sinful existence in order to try and turn his fallen nature into a sanctified one. This can only be accomplished if that person is a man and also God at one and the same time, when He is the God-Man.

It was therefore most important for the Holy Fathers of the 3rd Ecumenical Council (431, Ephesus) to work out the only correct formula describing the union, or oneness, of the two natures in Christ—the Divine and the Human. The Holy Fathers asserted that in Christ the two natures occurred unconfusedly (that is without turning into something else), unchangeably (meaning that the Divine nature did not turn into human, or the other way round), indivisibly (that is not parted or

divided into two persons, but concurring in one Hypostasis—the Son of God) and inseparably (meaning that from the moment of the Incarnation the two natures were constantly and unbrokenly united in the one Person of Jesus Christ).

To make it easier for us to grasp how these two natures are united in Christ, the Holy Fathers offered the following analogy: the blacksmith takes a newly forged sword of cold and dull steel and puts it into a blazing furnace. When he takes the sword from the furnace it is glowing with heat. So, what has happened to that sword? The metal is the same as before, but the steel and heat have combined in such a way that you can burn things with metal and cut them with heat. In the same manner the Divine and human natures are united in Christ unconfusedly and indivisibly.

The true doctrine of the Incarnation of the Son of God, of His becoming man is so important and is so carefully inscribed into the Creed because God was incarnate "for us men, and for our salvation".

Archpriest MIKHAIL DRONOV
MTA lecturer

GLOBAL FORUM ON ENVIRONMENT AND DEVELOPMENT FOR HUMAN SURVIVAL

Moscow, January 15-19, 1990

Message from His Holiness Patriarch PIMEN to the Participants of the Global Forum

I extend my greetings to the participants of the present forum whose mission is to help in solving the most vital and urgent problems of our time, to alleviate the pain for the destinies of the world, the apprehension whether we shall live to see the morrow and whether it will bring happiness to our children.

This apprehension has become part of new mentality and is shared by broad public circles throughout the world.

For many Christians anxiety for the future is aggravated by the fact that they realise the eschatological nature of trials that have befallen the world; at the same time they see the gleam of inextinguishable hope. For nowadays, thanks be unto God, we witness with gratification how an atmosphere of confidence between the opposing blocs is being built up, how the process of disarmament is gaining momentum and high obligations undertaken by the great powers are being realised. The threat of a new world war no longer seems fatal and unavoidable.

However, ecological menace is very great and with every day it grows ever stronger; the problem of protecting the environment faces us in all its irresistible acuteness and demands immediate decisions.

We do not share the conception of "technocratic optimism" according to which the panacea from threatening ecological calamities should be sought in intensively developing science and technology. The Church of Christ maintains that an indispensable condition of progress in this sphere should be the growth of moral responsibility of scientists and politicians, comprehension of the vital importance of ethical priorities.

It is only the spiritual values common to all humanity that can form a solid foundation of the "strategy of survival", it is only upon this foundation, that the civilised community will be able to build the common European and World Home.

Belief in God, in the Supreme and Creative Wisdom, and Authority that has created everything that exists, places upon us great responsibility, makes us treat Nature, life as such, with reverence, care and solicitude.

It should be emphasized that today Nature expects mercy and kindness from man. People should take into account and make good use of the activity inherent in Nature itself, of which it is said in the Holy Scripture: *Let the earth bring forth the living creature after his kind* (Gen. 1.24).

Genuine progress presupposes supremacy of the highest manifestations of human spirit over the lowest ones and rational self-limitation of needs.

In this connection we should recall the experience of Christian ascetics whose modest life was in striking harmony with the world.

The Russian Orthodox Church makes every effort to bring up in its children Christian responsibility for the protection and salvation of the environment, for augmenting natural resources which are now so ruthlessly exhausted.

Thanks be unto God, our country is now a scene of beneficial processes of perestroika, seeking for ways of a better arrangement of social and public life. They have made it possible to mitigate a general tension of military confrontation in the world and concentrate efforts on problems of utilizing Nature and preserving the environment.

This task cannot be solved by any single state. Only if we pull together our efforts will we be able to restore the system of natural equilibrium shattered to a critical level. Sobornost of Christian consciousness, characteristic for the Russian people from time immemorial, makes us open for integration and cooperation with other peace-loving peoples.

I invoke God's blessing upon you and prayerfully wish success to the participants of the Global Forum.

May God help you in your noble and unrelenting labours.

PIMEN, Patriarch of Moscow and All Russia

Moscow, January 16, 1990

Appeal to Human Conscience

The Global Forum on Environment and Development for Human Survival took place in Moscow between January 15 and 19, 1990.

Referring to the aims of this major international congress and voicing hopes of all people of goodwill, Metropolitan Pitirim of Volokolamsk and Yuriev, Vice-President of the International Fund for the Survival and Development of Mankind, said in his address to the public on the eve of the Forum: "In my opinion the Global Forum on Environment and Development for Human Survival that is to open in Moscow on January 15 will become an appeal to human conscience. We have got used to various conferences and slogans, therefore it is important for human anxiety to resound at this great assembly as a voice of conscience...

"Conscience is a tocsin that should reverberate in every human soul awakening it from slumber. It is only broad explanatory work carried on throughout our planet that will make it possible to affect man's activity so that he may consciously protect and restore the surrounding nature. We have already transgressed the boundary beyond which careless exploitation of the environment will lead to irrevocable consequences. Only conscience can stir up reason and save humanity".

In his message to the Global Forum Dr. Emilio Castro, General Secretary of the World Council of Churches, stressed that at the present historical moment the world community is threatened with many dangers which may be subdivided into three large groups of instability: permanent threat of nuclear confrontation, systematic deterioration of the environment and extreme economic instability. The main thing is to realise that a deep spiritual crisis lies at the bottom of disrupted integrity of Creation.

The Forum was attended by over 1,000 delegates from 83 countries. Prominent religious and parliamentary leaders as well as scientists, artists, journalists and students gathered in the capital of the Soviet Union to discuss the most important issues connected with the salvation of life on Earth.

The Supreme Soviet of the USSR, all religious organizations of the Soviet Union, the USSR Academy of Sciences and the International Fund for the Survival and Development of Mankind assisted in conducting the Global Forum.

The Forum held its sessions in the congress hall of the International Trade Centre. Those who attended the opening ceremony were greeted by Yevgeny Velikhov, Vice-President of the USSR Academy of Sciences, and by Metropolitan Pitirim of Voloko-



*Metropolitan Pitirim
of Volokolamsk and Yuriev*



Metropolitan Paulos Mar Gregorios of Dehli leading the initial meditation

lamsk and Yuriev. "I believe", Academician Velikhov emphasized, "that as a result of our discussions we shall work out a concerted plan of action for solving ecological problems and in this way be able to revive the idea of human immortality". Metropolitan Pitirim, having read out the Message from His Holiness Patriarch Pimen of Moscow and All Russia, said: "Ten years from now we shall enter the third millennium with all the power of our civilisation. Many of us will not live up to the day but life must continue. And at this hour, when we are faced with the tragedy of destruction, it may be worth while to reflect upon the baggage with which we shall step over the threshold of the millennium. I would like to invite everybody who has been creating civilisation and lives in our days, including religious leaders, scientists, artists, humanitarians and sociologists, to sum up our common civilising activity over two thousand years. Let all of us, every social or any other structure, publish, by the end of the century, a book in which we would sum up what has been done by this or that religion, by a particular branch of science, what contribution we have made to our future and with what results we are entering the next millennium."

After Metropolitan Pitirim the floor was taken by Co-Chairmen of the Forum.

The Very Reverend James Parks Morton, Dean of the Cathedral of

St. John the Divine in New York, noted that the changing world made it imperative for us to change. As long as we meet as brothers in human flesh, he said, and not as brothers of the Universe we shall not be able to solve the problem of saving our planet in its entirety.

"The last decade is characterised by a revolutionary approach to the value of human life," Senator Manuel Ulloa of Peru stressed, "and the present assembly may symbolize the beginning of a new era in which society, family and state would be able to develop freely."

In his address to delegates of the Forum Pérez de Cuéllar, Secretary-

General of the United Nations Organisation, spoke about the need to coordinate efforts of all states aimed at protecting the environment. It is time, he urged, for new vision, new devotion, global patriotism equal in force to national patriotism, to alleviate the sufferings of our tormented and exhausted planet.

Gro Harlem Brundtland, former Prime Minister of Norway, proposed to set up the Earth Climate Fund to which industrially developed countries would make contributions out of their gross income. The Fund will assist poor countries in developing ecologically pure technologies.

Audrey Shenandoan, Elder of the Iroquois Confederation, underlined an ethical aspect of the ecological problem.

After a break delegates assembled for a plenary session. It was opened by Akio Matsumura (Japan), Executive Coordinator of the Global Forum, who pointed out that it was the first international gathering in the history of the Soviet Union organized by the Church together with the State. In this connection he expressed hopes that their combined efforts would be conducive to solving the tasks that face the Forum and would give birth to a new understanding of global problems.

Virandra Tarzie Vittachi (Sri Lanka), Chairman of the journalists' section, stressed that the press should



At the conference hall



E. Velikhov



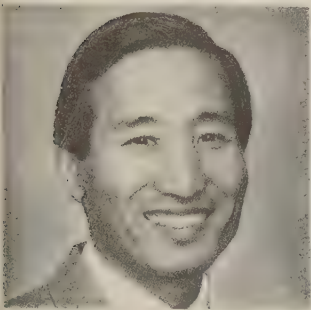
J. Morton



J. P. de Cuéllar



Gro H. Brundtland



A. Matsumura



T. Vittachi



C. Sagan



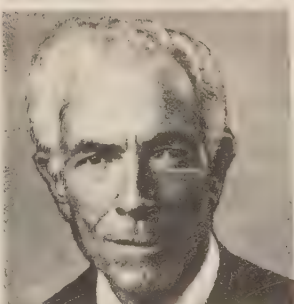
A. Yablokov



L. Brown



N. Sadik



C. Pell



L. Dahl



F. Mayor



S. P. Mittal



Sheikh Ahmad Keftaro



A. B. Duke



M. Gorbachev speaking at the Forum's final meeting. The Grand Kremlin Palace, January 19, 1990

use all the means at its disposal to contribute to the cause of protecting Nature, to exert influence on human consciousness and change it, and emphasized the necessity of ecological education for the broadest public.

After tracing the evolution in the development of human society from ancient times, Carl Sagan, an astronomer from the USA, has come to the conclusion that we are now presenting danger to ourselves. He read the address of scientists to the religious community of the world in which they call for concerted actions in the name of life on Earth.

Ecologist A. V. Yablokov, People's Deputy of the USSR, and Senator A. Gore of the USA urged delegates to make a thorough analysis of the global ecological situation and outline ways to overcome a crisis in the utilisation of Nature. A. V. Yablokov underlined that all of us willy-nilly found ourselves in a state of a total war with the planet's Nature. The speakers suggested that centres for training specialists in the sphere of ecology be set up in various

parts of the world so as to develop power-consuming technologies with broad utilisation of secondary resources, introduce waste-free production and investigate negative consequences of the "green-house effect".

On the same day a reception in honour of Javier Pérez de Cuéllar, UN Secretary-General was arranged on behalf of the Global Forum.

The first to speak on the second day of the Forum was Lester Brown, founder and President of the World-watch Institute (USA). He submitted a concrete plan of building up the society that would be able to survive by means of elaborating new technologies, seeking for new power resources and reducing birth-rate. The next to be discussed was the theme "The Earth and Human Society". At the plenary session reports were made by Dr. Nafis Sadik, Executive Director of the UN Population Fund, and Yevgeny Velikhov. Academician Velikhov informed those present of the recommendations of the International Fund for the Survival and Development of

Mankind, prepared on the request of the USSR Supreme Soviet, and emphasized the major importance of this document.

In the afternoon of January 16 delegates continued their work in thematic commissions. Problems under discussion included interconnection of factors relating to the subject "Earth, Nature and Society"; emphasis was laid on the point raised by Pérez de Cuéllar when he said that people should not allow themselves the luxury of cultivating their private garden without regard to the fact that wasteland was extending beyond its bounds.

At the plenary session on January 17 delegates examined ecological questions connected with problems of the development of modern cities. Reports on "Technology, Industry, Urbanisation" were delivered by Dr. Leonard J. Dahl, Professor of California University, José Goldemberg, Rector of the University of São Paulo, William Draper III, Administrator of the UN Development Programme, and by Clai-

borne Pell, Senator from Rhode Island, USA.

When open discussion was closed the Forum participants were invited to visit St. Daniel's Monastery housing the Department of External Church Relations. In the evening of the same day there was a reception arranged for members of the religious section of the Forum on behalf of His Holiness Patriarch Pimen of Moscow and All Russia. His Message of Greetings was read out by Metropolitan Pitirim of Volokolamsk and Yuriev. During the reception delegates held lively discussions and exchanged their opinions.

On January 18, the Global Forum proceeded with its work. The plenary session was devoted to the subject of "Global Education". Reports were made by Elie Wiesel, Nobel Peace Prize laureate, Federico Mayor, Director-General of UNESCO, James Grant, Executive Director of UNICEF, and Dr. Karan Singh, India's Ambassador to the USA. In his report "On Global Education" Federico Mayor pointed out that survival of the environment may prove to be a difficult and abstract notion if we do not impress upon every child a simple and convincing idea that people are part of Nature and that we must love our trees and rivers, pastures and woods just as we love life itself. Any approach to global education, he said,

should be based on deep respect for multiformity and diversity of national cultures, religions and histories. Then every step we take will serve the true sense of Pérez de Cuéllar's inspiring call for global patriotism.

In the evening, when the session was closed, arrangements were made for delegates to visit the Artistic Clubs and meet Moscow architects, composers and movie actors.

On January 19, at the closing session, delegates discussed and approved the Moscow Declaration and the Plan of Action of the Global Forum on Environment and Development for Human Survival.

For the closing ceremony delegates were invited to the Grand Kremlin Palace. In his opening address Academician Velikhov said that now when nuclear threat is definitely receding it is necessary to unite all forces in order to improve the ecological situation, to save life on our planet.

In his address to the delegates of the Forum Mikhail Gorbachev, President of the USSR Supreme Soviet, General Secretary of the CC CPSU, said: "Everybody who spoke at the Forum called for securing the trinity of scientific knowledge, humanistic reason and morality common to all mankind... An important step has been made in shaping the ecological self-consciousness of humanity. And this is

very urgent. Great efforts must be exerted to harmonize relations between Man and Nature."

In the evening of January 19 there was a reception in the Kremlin.

The Global Forum has made a weighty contribution to solving urgent problems that face contemporary society. An extensive programme for saving our common home—the planet Earth—is embodied in the final documents adopted by the Forum. Its Plan of Action states: "This historic meeting has gone beyond a mere recitation of problems to a search for practical, feasible solutions... So, now we return home pledged to act as devoted participants in this process: nothing less than emissaries for fundamental change in attitudes and practices that have pushed off our world to a perilous brink.

"Neither science and technology, nor governments can single-handedly tackle the issues. The spiritual community can work in dialogue with policy makers, scientists and others to strengthen and formulate the spiritual and ethical foundations that support our actions." The Plan of Action stresses that real successes on the road of saving humanity can be achieved only by concerted efforts of states and governments.

I. SIDORINA

The Problem of Public Morals According to the Teaching of St. John Chrysostom

Today, when a vast number of people of goodwill raise their voice in defence of human rights, against social inequality and for an equitable distribution of material wealth among peoples, regardless of their race or nationality, we, believers, should realise with particular acuteness that the ideals the humanity (or at least its finest representatives) is striving for, were inherent in the doctrine of the Holy Church from the very start. The Holy Scripture, which is the guiding star in our sinful and at times bitter life, is permeated with an all-embracing spirit of divine love.

The greatest example of such love can be seen in the early Christian commune whose life was so brilliantly described by St. Luke the Evangelist in the Book of Acts of the Apostles: *And all that believed were together and had all things common* (Acts 2.44). What we see here is not something abstract, but a direct translation of the New Testament teaching into life, an earthly implementation of its lofty ideals, as it were. The multitude of those that believed *were of one heart and one soul... Neither was there among them that lacked... and great grace was upon*

them all (Acts 4.32-34). This love, which contained an active, mutual support and material and spiritual concern of all for each person, was strong, indeed. Unfortunately, man, who is apt to change and is given to falls rather than improvement in his goodness, could not, by dint of his weakness, remain at such level of perfection of the gospel love. Therefore, by the time Christianity triumphed, Christian communities had undergone a kind of negative transformation, with certain elements of paganism entering their inner world and their relationships. As a result, by the 4th century the life of Christians could not boast of the level of moral perfection characteristic of the Christians' life of the apostolic period.

The Holy Fathers of the Church, whose activity embraced the entire plenitude of church life, made great efforts to purify Christian society religiously and morally and to elevate it to the ideals of Gospel purity. They regarded their ministry as a duty to nourish their flocks spiritually, admonish them and save them. Their labour was not futile. Thanks to the successful efforts of the numerous hierarchs,

among whom the personality of the great preacher of Christian love, St. John Chrysostom, stood out like a bright star, multitudes of people joined the Holy Church.

A modest, affectionate, merciful and compassionate Antiochene priest, devoted to his people, and endowed by extraordinary intellect and a rich gift for preaching, he remained even in his bishop's throne, a strict ascetic in private life and an easily accessible and responsive pastor. Because of the intrigues of court circles, he spent the last days of his life far away from his native land, in great suffering, with the words "Glory be unto God for everything" on his lips. Such is the image of this glorious luminary of Orthodoxy.

The integral image of a Christian, created by St. John Chrysostom in his sermons and talks, is a veritable guide for our contemporaries, too. His works provide answers to many questions agitating the mind and soul of an Orthodox believer. The hierarch's loving heart, animating his immortal works, provides for us a lofty example of Christian morality, pointing ways of achieving it. Small wonder, therefore, that even today the theological legacy of the saint is studied with such interest.

In this issue we present for our readers' attention notes about a Christian's attitude to his neighbour, which are based on views of St. John Chrysostom.

The Old Testament commandment says: *Thou shalt love thy neighbour as thyself* (Lev. 19. 18), but the word "neighbour" referred only to one's fellow-tribesmen; the same precept commands to hate one's enemies and avenge with blood (Deut. 19. 11-13). But with the coming of our Lord and Saviour Jesus Christ the meaning of the commandment about love of one's neighbour extended to cover the entire humanity, in all its manifestations—both positive and negative. The Lord says: *Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; That ye may be the children of your Father which is in heaven* (Mt. 5. 44-45). All people are brothers, and the Lord maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust (Mt. 5. 45).

The Saviour Himself demonstrated boundless and sacrificial love of people when He came into the world and died not only for the sake of friends or those close to Him, but also for the sake of enemies, torturers, deceivers, for the sake of those who hated and crucified Him, those about whom He knew before the world's creation that they would become such people, and whom He created foreseeing this, thus conquering prevasion by good grace, and He shed His blood and died for them¹. Therefore, St. John Chrysostom teaches us, knowing how strong and boundless God's love for all people is, that every Christian is obliged to imitate the Lord and love his neighbour, and this neighbour is every person living on earth.

In the Christian doctrine, love of one's neighbour is inseparably linked with love of God. *Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it. Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets* (Mt. 22. 37-40). The commandment on love of one's neighbour is just as important for a Christian's salvation as the commandment on love of God. And it is like the latter, because one who loves God cannot but love also His creature. Every human being bears the image of his Creator, and it is precisely for this reason that we must love all people as the bearers of this divine image. For people who do not believe in God, love of enemies seems incomprehensible and is viewed as a kind of holy folly,

but, in fact, a Christian's personal enemy may not be an enemy of God, and, on the contrary, may possess much that is wonderful and even noble and lofty, something which is concealed from human eyes. In view of this, Christians should love all people without exception, without distinction as to tribe, race, ethnic group or nationality, religion, views, because even the most sinful man, and the most inveterate atheist does have the image of God and divine origin.

God is the centre of our being, and, as Abba Dorotheus teaches us, people, are like radii; as they approach the centre—God, they come closer to each other; contrarywise, those who move away from God, also move away from each other, and those who move away from each other, move away from God. Thus love of God and love of one's neighbour are linked indissolubly.

How should love of one's neighbour manifest itself?

The Gospel provides the answer: *All things whatsoever ye would that men should do to you, do ye even so to them* (Mt. 7. 12). If you want men to do good to you, do good to another. If you want to be praised, praise another. If you want to be loved, love another yourself. If you want to enjoy priority, let another have it first. Be the judge and law-maker of your life yourself. *What you hate do not do* (Tob. 4. 15). If you cannot bear offences or injuries, do not injure or offend another. If you don't like to be envied, don't envy another. If you don't like to be deceived, don't deceive another.² This is what St. John Chrysostom teaches us.

God endowed man's nature with the knowledge of virtue, and granted us freedom to act and perform concrete deeds. And the saint calls upon us to use this freedom to succeed in virtues and good deeds to win the grace of the Holy Spirit, which is the true purpose of Christian life.

SOURCE MATERIAL

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2. Tvoreniya sv. otsa nashego Ioanna Zlatousto, arkhiepiskopa Konstantinopolskogo. Vol. 2, Book 2, p. 154, St. Petersburg, 1899.

Hegumen PANTELEIMON

Church and State in Kievan Russ

The present article is an exposition of the paper delivered by Archpriest Stefan Dymsha, an LTA lecturer, at the 9th International Congress of the Law of Eastern Churches Society, held in Kavalla (Greece) on September 17-24, 1989. This forum of Eastern Churches' law specialists was devoted to a very important and topical theme: "Church and State in the Christian East".

Taking part in its work were about one hundred representatives of the scholarly community of various Christian Churches, including the Russian Orthodox Church, which was represented by: Archpriest Stefan Dymsha, a lecturer at the Leningrad Theological Academy; Archpriest Vladislav Tsy-pin of the Moscow Theological Academy; Hieromonk Petr (Kuzovlev) of the Odessa Theological Seminary; Hieromonk Daniil (Chokalyuk), a post-graduate student of the Thessalonika University, a cleric of the Russian Church.

The questions raised in the papers presented at the forum dealt with practically the whole range of the urgent problems arising in the process of the formation of legal relations between the Church and the state in the East European, Asian and African countries.

The author considers relations between the Church and the state in Kievan Russ, but the conclusions he made are perfectly in tune with the current desire of the Russian Orthodox Church to build her relations with the state on the principles of reciprocal goodwill, mutual assistance and close cooperation in the sacrificial service to the entire people of our great power.

The Baptism of Russ, carried out through God's providence by Prince St. Vladimir Equal to the Apostles in 988, marked the beginning of the history of the Russian Orthodox Church. This event is usually regarded as commencement of legal relations between the Church and the state in Early Russ. The pagan views on law and the origin of power, which bore the stamp of roughness and cruelty, were replaced by Christian humane legal principles. The very notion of law and its sources underwent radical change. New criteria began to be applied in determining the role and magnitude of state and church authorities. In a word, the embracement of Christianity by Russ opened a new page in the cultural, state and religious life of its people. Kievan Russ, which had wallowed in pagan ignorance and cultural backwardness, emerged on the broad arena of world history, joining a big family of civilized European states.

The adoption of Christianity from Byzantium initiated Kievan Russ into the very centre of world civilization of that time. The spiritual and cultural link with the state, which preserved the fruits of ancient civilization, provided a rich source of knowledge and enlightenment for the people of Old Russ.

The Russian Orthodox Church became a reliable vehicle of religious knowledge and spiritual enlightenment. From her very inception she got the status of a state religion. A zealous champion of the Orthodox Church and defender of her interests, Prince St. Vladimir Equal to the Apostles granted extensive rights and possibilities to church hierarchs. He realised that, as a divine institution with its specific nature and sphere of activity, the Church of Christ should have her own aims and tasks, her own system of authority

and administration. He saw that externally the Church could not exist in isolation from the state, on whose territory she had to perform her salvific mission. Therefore, the Grand Prince preferred not to interfere in the dogmatic and canonical life of the "newly-planted Russian Church", at the same time considering it to be his duty to help the clergy in the religious and moral education of the people.

In their turn, as Metropolitan Makary, a well-known historian of the Russian Church, notes, the Orthodox clergy helped the Grand Prince with wise advice and counsel on the best way of introducing law in the life of people who has just got to know God.¹

Originally, the status of the Church in Kievan Russ was determined by Byzantine and Russian legislative documents. Byzantine law had as its source the nomocanons which incorporated holy canons and state laws on church affairs. Church legislation of Old Russ usually took the shape of princes' statutes and charters which determined the legal status of the Russian Church on the territory of Kievan Russ.

The Russian Church was canonically dependent on her spiritual Mother, the Church of Constantinople, and therefore the canonical part of the Byzantine nomocanons regulated her internal structure and hierarchical administration, her canonical life. At the same time, the Byzantine state legislation on church affairs could not be completely translated onto Russian soil. It had to be accepted by the state authorities and adapted to specific Russian reality. As a result of such national revision of the Byzantine state legislation, statutes and charters appeared in Old Russ, determining the jurisdiction of the Russian Church within the framework of the early Russian state.

It is noteworthy that in the period of the Russian Church's complete subordination to the Constantinople Patriarchate, the Byzantine legislation exerted an extensive and favourable influence on the legal life of Old Russ. This opinion is unanimously upheld by many outstanding historians, jurists and canonists. As Prof. V. Sergeevich says, "numerous institutions of our common law changed considerably owing to the new principles brought to us from Greece, and not only on matters within the jurisdiction of the Church but also on other matters... even the view on the princes' authority underwent substantial change under the influence of the clergy".² This view is shared by Prof. M. Budanov-Vladimirsky, who declares that the adoption of Christianity from Byzantium and regular contacts with it caused a "veritable upheaval in all spheres of legal life".³ A similar opinion on this issue was held by the most authoritative Russian canonists of the 19th—the early 20th centuries, particularly by such prominent personalities as N. Suvorov,⁴ Archpriest M. Gorchakov,⁵ A. Pavlov,⁶ I. Berdnikov,⁷ and others.

The influence of Byzantine law on the formation of state and ecclesiastical institutions in Old Russ is recognized also by contemporary Russian scholars. Thus, in his treatise devoted to the socio-political system of the Kievan state, Prof. S. Yushkov writes: "Thanks to the influence of the Byzantine Church, chiefly due to the fact that most of the representatives of the highest clergy were Greeks who were formerly guided by the norms and provisions of Byzantine law and who came to Russia without any knowledge of the Russian language, let alone Russian law, the influence of Byzantine gradually began to be felt, although this law was adopted not directly but through the instrumentality of a special monument of Bulgarian origin—*The Judicial Law for People*."⁸

But no matter how strong the influence of Byzantine law was on the legal set-up of Old Russ, the legal relations between the Church and the state retained their originality in Kievan Russ. The Byzantine theory of symphony between the Church and the state, proclaimed by Emperor Justinian in the 6th Novel and repeatedly confirmed by later laws issued by Greek emperors, found a fertile soil for its development in Russia, being adapted to the specific national conditions of the Kievan state. But the process of Russification only involved secular laws of Byzantium, which were of local significance and not binding for princes in Old Russia.

It is hardly possible to agree with the allegations by some scholars to the effect that Russification of Byzantine law was detrimental to the genuine interests of the Russian Orthodox Church. On the contrary, it created most favourable conditions for a deep and stable penetration of Christian ideas into all spheres of private, family and public life of the Russian people. For instance, in the liturgical life, Greek was replaced by the Slavonic language understandable to Russian people. The very strict provisions of the Byzantine criminal law were mitigated in the spirit of the common Russian law. Finally, the system of church administration also transformed considerably under the influence of socio-political institutions of Kievan Russ.

Thus, to quote the prominent Russian jurist, Prof. A. Filipov, a special Byzantine-Russian legal dogma evolved to become a curious page in the history of Russian national legislation, convincingly testifying to the strong resistance of the common popular law to principles of foreign law.⁹

There is no need, of course, to dwell in detail on the destiny of the Byzantine nomocanons in Russia in the present article, which undoubtedly had a great effect on the formation of legal relations between the Church and the state. A vast

number of studies has been published on this issue both in Russian and in foreign languages. Here we shall limit ourselves to describing the range of powers granted to the Russian Church for her active influence on the secular life of Old Russia.

Byzantium, with its well-organised and smoothly-functioning system of administration, did not need the Church to take part in secular affairs, Byzantine state laws limiting her activity to purely ecclesiastical matters. Contrariwise, in Russia, the Church's participation in public and state affairs was not only desirable but also necessary, because the newly-Christianized princes had no experience in the field of state development on Christian principles and needed church guidance. There is no doubt that all state laws in Kievan Russ were drafted and adopted with the direct participation of the Church. This assumption is supported by the fact that written laws appeared in Russ only after the establishment of the Russian Orthodox Church. Old Russian laws clearly bear the stamp of Christian influence, particularly in the sphere of the family law. The Church's influence was felt even in the basic code of early Russian laws, the *Russkaya Pravda* (Russian Truth). Describing the milieu in which this code of civil laws was formed, Prof. V. Klyuchevsky writes: "It was a sphere of ecclesiastical jurisdiction; part of the native and foreign clergy, concentrating around episcopal sees, served, under the guidance of bishops, as the nearest instrument of church administration and court. At that time no other class of Russian society possessed general educational and specifically juridical means necessary for such work." The historian then lists matters within the Church's jurisdiction: "These, for the most part, related to church practice and Christian discipline, but often concerned also purely juridical things: lending of money on interest, extortion, church punishment, marriage, divorce, extramarital cohabitation, kissing of the cross as court testimony, those who served in hospitals, hotels, almshouses, and, finally, persons who disavowed their monasticism."¹⁰

A circle of persons formed in Old Russia, who came to be known as "church people". Under the charter issued by Prince St. Vladimir, those who fell under this category included monks and secular clergy with their families, laymen who served in churches, and wanderers and cripples.¹¹ They obeyed the Church and were held responsible before her not only for crimes against the faith and Christian morality, but also for breaking state laws.

The state authority's favourable attitude to the newly-instituted Church manifested itself also in the fact that the bishops' court jurisdiction was extended also to other sections of the population of Old Russia. Church people were subject to the trial by bishops' courts, whereas other members of society could be tried by spiritual courts only for specific crimes, which, as the Russian church historian, A. Kartashev, points out, were not considered as such in pagan Russ¹²: for breaking Christian rules of family life and bodily purity, disrespect for Christian shrines, witchcraft, etc.

The Russian Church's extensive activity in the early Russian state called for considerable material expenses: apart from help to socially unprotected citizens vast expenditures involved in the construction of churches, monasteries and convents had to be covered. Finally, the missionary activity had to be developed. Where could the very young Church draw the necessary funds from? The ordinary people in those times could not be the main donors and contributors, because most of them were very poor. Moreover, quite a few inhabitants of Old Russia still adhered to paganism and were hostile to the new religion which was being introduced. The state authority treated the needs of the Russian Church

with understanding: Grand Prince St. Vladimir established a state subsidy, amounting to a tithe, from all princely incomes for the benefit of the church he built in Kiev, which was dedicated to the Most Holy Mother of God and came to be known as the Tithe Church of the Nativity of the Blessed Virgin. *The Tale of Bygone Times* describes this event in colourful and emotional terms. "In the year 6504 [996 A. D.—S. D.], Volodimer, having seen the newly-built church and entered it, said: 'Here I'm giving this Church of the Holy Mother of God a tithe on my own behalf and on behalf of all my cities'. And, having written down this oath of his, added: 'And he who will condemn this act will be damned'".¹³

The Grand Prince's Statute (its Arkhangelsk version) tells in more detail of St. Vladimir's tithe. The Grand Prince ordered that a tithe from his personal estates and from state incomes should go for the Church. In all likelihood, the same tithe was established also for other dioceses of the Russian Church, as can be seen from the charters issued by Yaropolk Svyatoslavich (Vladimir's great-grandson), Vsevolod-Gavriil and Svyatoslav Olegovich, Rostislav Mstislavich and other appanage princes. The tithe, as the generally accepted form of material security of the Church in the pre-Mongol period, is also confirmed by Prince Andrei Bogolyubsky's deed. "He [the prince—S. D.] founded in Volodimer a stone church of the Holy Mother of God... and gave it a great deal of property and granted it freedom of purchase of things and buildings and villages as well as a tithe of his herds and flocks and of the sales income."¹⁴

The establishment of the tithe for the benefit of the Russian Church testifies to the official recognition of her rights to the movable and immovable property. In other words, immediately after the embracement of Christianity, Kievan Russ recognised the legal capacity (in terms of property) of the Church on her territory as lawful and necessary, which is of great importance for a further development of legal relations between the Church and the state in Russia.

The property right of the Russian Church were secured in Kievan Russ by guarantees of exclusively religious and moral character. This is how they are determined in St. Vladimir's Charter: "Those who will break these rules, which are based on the rules of the Holy Fathers and the experience of the early tsars, be it my children, or great-grandchildren, or a governor-general of some town, or a tian, or who will disobey the church court, or some other person, will be damned in this and in the coming ages by seven ecumenical councils of Holy Fathers."¹⁵

Yaroslav the Wise's Statutes condemn those who disobey Grand Princes' injunctions to the same curses.¹⁶ Threats of curse can also be found in the letters patent of Prince Rostislav Mstislavich of Smolensk to the Church of the Mother of God and the bishop on the occasion of the establishment of a bishopric in Smolensk.¹⁷

The identity of forms and religious-moral guarantees of the implementation of state directions related to the Russian Church in the Kievan period of her existence, which can be traced in practically all statutes and charters of Old Russia, testifies that in olden times the threat of curse was the most potent and effective means of intimidation. On the other hand, such form of intimidation showed contemporaries that state decisions were closely linked with provisions of the divine and church law. Statutes and charters expressly emphasize the superiority of God's judgement over human judgement. In this way the princes of Old Russia, who considered themselves to be the servants of God alone and executors of divine injunctions, protected their personal

authority, the authority of the laws they issued, and the authority of the Church.

Analyzing the tithe issue, one cannot help noticing its originality. As is known, in the early Church the clergy was supported by voluntary donations of individual members of the Christian community. Historian A. Kartashev believes that in the period from Constantine the Great to Justinian I the church hierarchy was subsidised from the state treasury and then again had to make with their own church funds.¹⁸ In the later period of the existence of the Byzantine Empire, the tithe as an official form of material security for the Greek clergy was out of the question. On the other hand, in Byzantine didactic literature we find statements to the effect that one-tenth (tithe) of incomes is an ideal God-established norm of a layman's help to the Church of Christ. This idea, which was to be found in literature of Old Russia as well, was undoubtedly known to Grand Prince St. Vladimir. It is also possible that the prince also knew of the experience of Charles the Great, who instituted the tithe for the benefit of the Church not only from his own incomes, but also from the incomes of the whole population of Western Europe. But in Old Russia the tithe was of a purely state nature, because the people, most of whom did not yet embrace Christianity, could not be persuaded to give it voluntarily.

The Church's material needs were partially met by government-sanctioned legal expenses levied for court examination of cases within the jurisdiction of church courts. The entire system of legal proceedings in Old Russia was aimed at establishing the rate of penalties (fines) for various crimes, and the Church evidently obtained considerable funds from this. The rate of legal expenses for the benefit of the Church was elaborated in great detail in the Statutes of Grand Prince Yaroslav the Wise.

However, in the pre-Mongol period the Russian Church drew most of her material resources from the lands, villages, and towns granted to her by princes and other wealthy people. Some researchers such as, for instance, Prof. V. Milyutin¹⁹ of the St. Petersburg University, specializing in state law, linked the appearance of the Church's property in land with the Moscow period in the history of the Russian state. In his capital study devoted to property in land possessed by Metropolitans and Patriarchs of All Russia and the Holy Synod, Archpriest M. Gorchakov, a Church law specialist, arrived at the conclusion that the Church was granted the right to property in land by Prince St. Vladimir Equal to the Apostles.²⁰

The dispute, which flared up on this issue in the latter half of the 19th century, was put an end to by the proof of the authenticity of the statutes and charters of St. Vladimir and Yaroslav the Wise, which are the only extant legal monuments containing information about the tithe in Old Russia. There is no doubt that during the establishment of dioceses, cloisters and, particularly, episcopal sees, Grand Princes St. Vladimir and Yaroslav the Wise granted land to the newly-established ecclesiastical institutions, guaranteeing their comfortable existence in the interests of a successful service to church ideals. In Old Russia, cloisters were particularly rich in land. They enjoyed great love and respect of princes and ordinary people, who found in cloisters fervent prayerful intercessors for the Land of Russia, the Church, for all the living and the dead. Besides, cloisters were the centres of spiritual education and schools of Christian piety, where prominent figures of the Russian Orthodox Church were trained. Therefore, wealthy and influential people grudged nothing to zealots of piety and

presented to cloisters everything the Land of Russia could boast of.

It is hardly possible to establish the size of church estates in the pre-Mongol period, but we are warranted to assume that they were large enough to provide the servants of the Church with food, clothing and housing, particularly since everyday requirements were very modest at that time.

The exemption of the clergy from social duties and levies, incomes obtained from performance of various rites were a sizeable addition to the material resources of Church hierarchs. Besides, the personal immunity of churchmen, granted by the Statutes of St. Vladimir and Yaroslav the Wise made them extremely privileged citizens of the Kievan state. Possessing adequate material resources by the will of Russian princes, they confidently performed their honourable and lofty Christian mission in the country.

Thus, the Orthodox Church, established in Kievan Russ, was clearly favoured by the princes of Old Russia, who saw in her their true assistant, uniting the peoples of Russia into one Christian family with firm moral principles.

How did the Church respond to the state's concern for her well-being and prosperity? What kind of relations were there between the Metropolitans, bishops and representatives of the lower-rung clergy on the one hand and the state on the other? What were the principles that underlay relationships between the Church and the state?

From the very outset the Russian Orthodox Church remained true to the dogmata of Eastern Orthodoxy and never confused the things that were Caesar's with the things that were God's. Considering herself to be an unworldly kingdom, she did not combine religious and national principles, did not lump religion and politics together, although, what with a poor development of political knowledge, when the state authority did not know the limits of its competence, the government was ready to waive its legitimate rights in favour of the clergy. The Russian Church was directly tempted with power: had she followed in the footsteps of Western Christianity, she would probably gain political rights in the early Russian state. But she preferred another path, the path of moral service to the peoples of Russia, the path of gaining personal sanctity and personal salvation, and thus won indisputable authority among the people, thanks to which she overcame successfully the numerous historical trials that came to her lot.

At the same time, considering herself to be concerned in the destinies of Kievan Russ, the newly-established Church willingly entered into alliance with the state and took a most active part in its internal political affairs. This alliance, based on respect and voluntary reciprocal service in the interests of the entire people, is the brightest page in the history of the Russian Orthodox Church. Individual cases of interference by appanage princes in the internal affairs of the Church could not cloud the fundamentally beneficial cooperation of the two authorities. The combined forces of the Church and the state were directed exclusively at achieving peace, well-being and material and spiritual prosperity for society in Old Russ.

The Church's primary and loftiest service to Russian society was her missionary preaching and bringing the people to the life-giving source of the Christian faith. Monk Lavrenty's chronicle tells us how Prince St. Vladimir Equal to the Apostles made a stern warning to the Kievans: "Those who will not embrace the Christian faith will be my enemy." "Many Kievans," the chronicler writes, "gladly went to be baptized, because they believed that the

Grand Prince and the boyars would not have adopted the Christian faith if it had been bad."²¹

It would be naive to assume, however, that the extremely complex process of Christianisation of the inveterate pagans did not encounter obstacles on its path. In Old Russ paganism offered a stubborn resistance to Christian missionaries, sometimes involving bloodshed. But this resistance did not stop Christian preachers who were true to their sacred duty to bring the light of Christ's faith to the popular masses. Many church personalities won renown for their missionary activities. Metropolitans of Kiev—Mikhail, Leonty, Platon, and Makary deserve special mention in this respect. With the institution of dioceses under Metropolitan Leonty, diocesan bishops and the more zealous representatives of the Russian monasticism and the parish clergy also joined the missionary activity.

Its forms were diverse: talks and disputes with pagans, special homilies and episcopal messages.

Simultaneously with the initiation of the pagans into Christianity and their subsequent baptism, the Church carried out painstaking work to eliminate pagan anomalies in family life. Chronicles tell us that at that time people often killed each other, ate all kind of muck, used foul language, turned future mothers into merchandise, practised polygamy and concubinage.

Considering the eradication of the abnormalities of the pagan family and the building up of a new, Christian family based on lofty Christian principles and ideals, to be her primary duty, the Orthodox Church took appropriate steps to this effect. Thus, she declared kidnapping of women as a grave crime and demanded that marriages should be based on a preliminary agreement to be sealed by a special office in church. The Church played an extremely great role in enhancing woman's prestige in the family: a mere slave before, she became a fully-fledged member of the family alliance. Society was learning to regard the woman as a mother, solicitous keeper of the family hearth, and counsellor of her husband. The early Russian monument of the civil law, *Russkaya pravda*, carried numerous articles championing woman's equality in the family, and, in particular, proclaiming her right as the sole owner of the property of her deceased husband.²³

Public life of Kievan Russ was also within the field of vision of the clergy. This life abounded in all kind of vices typical of early pagan societies: slave-owning, oppression of the weak and poor by the "powers that be", brigandage, stealing, etc.

How did the Church combat such serious social ailments without any political, economic or administrative sanctions at her disposal? She had only one weapon—the word of exhortation, prayer and reason. Chapter 59 of the *Kormchaya kniga* (Nomocanon), for instance, contains a special instruction to a newly-consecrated hierarch, enjoining that during his pastoral ministry he should not accept presents from infidel heretics, the lewd, adulterers, thieves, brigands, robbers, cruel rulers, keepers of establishments of a dubious repute, slanderers, liars, sorcerers, magicians, people who torture their servants with hunger and wounds.²³ The fact that the Church equated cruel oppressors with infidels, heretics, robbers and brigands shows that she was not afraid to revolt against the "powers that be", who ignored God's commandments about love of one's neighbour, Christian mercy and compassion. The voice of exhortation resounded loudly from church ambos, on town squares, in princes' palaces, in archpastoral messages, winning the hearts of people; the numerous extant monuments of early Russian literature tell us about this. This aspect of the Church's

social service is also described by Prof. Klyuchevsky, who wrote: "The Church acts in a special field which is different from that of the state. She has her own territory—which is her conscience of faith, her own politics—protection of this conscience from sinful inclinations and temptations. But educating the believer for a future city, she gradually renovates and rebuilds the city of this world. This reorganisation and restructuring of civil society under the impact of the Church is an enigmatic and instructive process in the life of Christian communities. The struggle of the Gospel commandment against personal interests was intended to build a fairly good civil society in which the law, the guardian of a legitimate personal interest, often became the weapon of evangelical self-sacrifice."²⁴

Special mention should be made of the activity of the Russian Church in the field of public education. The church hierarchy spared neither time nor moral or material expenditure to promote it. Clergymen, the most literate part of society, worked round the clock to copy and translate books. The church community produced quite a few talented writers: Bishop Luka Zhidyata of Novgorod, Metropolitan Ilarion of Kiev, St. Feodosy, Hegumen of the Kiev-Pechery Monastery, Nestor the Chronicler, and many others.

The Church's peacemaking activity in Kievan Russ also deserves mention. Internecine wars, dissension, perjury, political intrigues and princes' malicious vengeance called for long-patience, wisdom and courage on the part of the Russian clergy so as to be able to extinguish devastating armed conflicts and achieve peaceful coexistence of early Russian principalities.

As we can see, the Russian Church's service for the good of the Land of Russia was varied and multiform. For the state's loyal attitude to her, she paid in love and goodness. Inspired by lofty Christian ideals, the feeling of sacrificial patriotism, the God-wise pastors and archpastors, hegumens and ordinary monks became teachers of the Christian faith and Christian piety for the people inhabiting Russ, and a moral force softening cruel social mores and customs, guardians of family ties, enlighteners and disseminators of grace-filled peace. The fire of the Christian faith, love and hope warmed the cold hearts of both ordinary people and princes, encouraging them for joint feats in the name of spiritual and material prosperity of Kievan Russ.

In the fulfilment of her social service within the framework of the early Russian state, the Russian Church was guided exclusively by the Gospel principles, which can be summed up as follows:

1. Freedom of the Church as an "unworldly kingdom" in organizing her internal life on the principles of the Christian faith and holy canons.
2. The Church's independence from historical forms of human society.
3. The Church's loyalty to the state existing by the will of God, and conscientious fulfilment by her members of their civic duties.

Guided by these evangelical principles the Russian Church built her relationships with the state in Kievan Russ of the pre-Mongol period. These relationships were marked by special features:

1. A great influence on the formation of Church-state relations and of the entire legal system of Old Russia.
2. The Byzantine theory of symphony between the Church and the state, which was elaborated by Emperor Justinian but not put into practice in the Byzantine Empire, found a fertile soil for its growth in Kievan Russ.
3. In Old Russia, relationships between the Church and the state were built on the basis of peaceful coexistence,

voluntary cooperation and mutual assistance. The state and the Church did not strive for superiority over each other. The princes regarded pastors of the Church as their spiritual fathers, men of prayer, wise tutors and perspicacious advisers; and, on their part, they were loyal protectors and reliable defenders of the Church. Such form of relationships enabled the Church and the state to pool their entire spiritual and material potential and use it to serve their people in the interests of their all-round development, in the spirit of the demands of the Christian faith and Christian morality.

NOTES

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Archpriest STEFAN DYMSHA
LTA lecturer

GREETINGS to the All-Union Congress of Evangelical Christians-Baptists

Cordial greetings to our brothers and sisters participating in the All-Union Congress of Evangelical Christians-Baptists. May the work of your lofty gathering be successful and may it serve to develop further fruitful cooperation between the All-Union Council of Evangelical Christians-Baptists and the Russian Orthodox Church in implementing ecumenical programmes and in the efforts to make our Christian contribution to the difficult but creative process of transforming the life in our beloved country.

With love in Christ,

PIMEN, Patriarch of Moscow and All Russia

February 22, 1990

* * *

Archbishop Kirill of Smolensk and Kaliningrad, Head of the Department for External Church Relations, also sent greetings to the All-Union Congress of Evangelical Christians-Baptists.

COMMUNIQUE of the 8th Conversations Between the Representatives of the Russian Orthodox Church and Pax Christi International

The 8th Conversations between the representatives of the Russian Orthodox Church and the Pax Christi International took place between March 9 and 14, 1990 in the St. Daniel Monastery, Moscow. The subject under discussion was "Glory to God in the highest, and on earth peace, among men' (Lk. 2. 14): Towards Peaceful Future for Humanity. Contribution of the Churches to the Humanization of Our World".

The dialogue between the Russian Orthodox Church and the Pax Christi International, an organization affiliated to the Roman Catholic Church, commenced in 1974 and embraced problems of disarmament, social justice and the rights of man. The 8th Conversations worked in an atmosphere of dynamic changes occurring in the political climate of the world. Today questions of new mentality in politics, problems of the survival of man and Nature in the context of the ecological crisis move to the foreground.

The delegation of the Russian Orthodox Church was represented by:

Yuvenaly, Metropolitan of Krutitsy and Kolomna, member of the Holy Synod—head of the delegation; Bishop Ilian, of Kaluga and Borovsk; Bishop Lev, of Tashkent and Central Asia; Archpriest Vasily Stoikov, Professor, Deputy Rector of the Leningrad Theological Academy and Seminary; Archpriest Nikolai Gundyaev, Professor of the Leningrad Theological Academy; Archimandrite Yanuary, docent at the Leningrad Theological Academy and Seminary; Archpries Vladimir Fedorov, docent at the LTA Archpriest Aleksandr Ranne, LTA lecturer; Archpriest Pavel Nedosekin, MTS lecturer; A. I. Osipov, Professor of the MTA; Prof. M. S. Ivanov, Deputy Rector of the MTA.

The Pax Christi International delegation included:

Franz Cardinal König, former Archbishop of Vienna, President of the Pax Christi International—head of the delegation (Austria); Hubert Ernst, Bishop of Breda, Vice-President of Pax Christi International, President of the Pax Christi Netherland section; Joseph Rozier, Bishop of Poitiers, President of the Pax Christi French section;

Rambert Weakland, Archbishop of Milwaukee (USA), Priest Oliver McTernan, special adviser of the Pax Christi International East-West contacts (Great Britain); Prior Michel van Parys, Prior of the Monastery of Chevtogne (Belgium); Dr. Ansgar Koschel, General Secretary of the Pax Christi German section (FRG); Mr. Etienne de Joughe, General secretary of Pax Christi International (Belgium), Philip Gudgeon, Society of Jesus, secretary of the delegation (Great Britain); Marianne Nussbaumer, former official of the International Labour Organization, member of the Pax Christi International Executive Committee (Switzerland); Anne-Marie Fenzl, Franz Cardinal König's secretary (Austria).

The conversations were presided over by Metropolitan Yuvenaly and Franz Cardinal König.

Opening the discussion Metropolitan Yuvenaly read a message of greeting from His Holiness Patriarch Pimen of Moscow and All Russia, in which His Holiness emphasized that in the sphere of working for reconciliation "close relations in the spirit of love and brotherly cooperation have long been established between the Russian Orthodox Church and Pax Christi International". In reply participants in the conversations sent a letter of thanks to His Holiness Patriarch Pimen.

Philip Gudgeon and Archimandrite Yanuary read reports on the subject, "Creation, Salvation and Ecology". The discussion focussed on the following questions:

1. Present-day scientific and technological progress has demonstrated to man the bounds of his independence from Nature. Obvious connection of this progress with the ecological problem urges the question concerning the ethics of scientific investigations.

2. Secular humanism alone cannot solve the ecological crisis which at bottom is a moral crisis.

3. Being a problem of morals the ecological problem is connected with many other moral problems of our life, such as psychology of consumption, social injustice, problems of war and peace.

4. Christianity teaches that there is an unbreakable inner connection between humanity and the rest of Creation, that a human person is responsible for the world surrounding him.

5. Confronted with ecological catastrophe we must, making use of our theological insight and spiritual traditions, engage in the struggle for preserving the environment.

Archpriest Vladimir Fedorov and Dr. Ansgar Koschel made reports on the subject, "In Search of New Thinking on Ethical Questions in Human Society: Our Christian Contribution". As a result of the discussion the following basic conclusions were drawn up:

1. New mentality in political and social ethics is necessary for mankind not only for utilization of considerations resulting from the threat of global catastrophes but also because it makes social and political relations more consonant with the demands of Christian humanism. Christians must make a substantial contribution to the process of guiding mankind to non-violence, solidarity, mutual assistance and respect for personal dignity.

2. Christians proclaim the glory of God in Christ. The basic ethical values must be treated in the light of this glory. Christian morality rests on the belief that God has created man as a free creature endowed with reason and conscience, as a bearer of God's image and likeness.

3. Attention should be paid to a possibility of applying the principles of personal evangelic ethics and ascetical practices to social groups (national, state, class, etc.).

4. General Christian manifestation of Divine love and love for God can appear as the most significant contribution of the

Christians to the corroboration of new ethical mentality in the sphere of inter-state, inter-national, inter-confessional and inter-religious relations. The general nature of this manifestation makes the task of unity realized along the lines of dialogue and cooperation all the more urgent.

Reflecting upon the last point Metropolitan Yuvenaly informed participants in the discussion about concerted efforts undertaken by the Russian Orthodox Church and the Roman Catholic Church to solve problems facing the Orthodox and the Catholics of Eastern Rite in the Western regions of the Ukraine.

The third theme, "Liturgy and Our Call to Service", was exposed in the reports made by Prior Michel van Parys and Archpriest Aleksandr Ranne, in which they examined the following aspects:

1. Christian "diakonia" must be spread to the whole world. It is in active charity and mercy nurtured on prayer and the grace of God that the true divine worship of the people of God, its liturgy, is expressed.

2. In divine worship, both on earth and in heaven, the creation glorifies its Creator. Liturgy also guides the life of the Church towards Christ and His coming.

3. Liturgy as the divine service was prefigured in the Old Testament demands for justice. By His life and sacrificial service Christ performed genuine Liturgy so that the world became the temple filled with the love of God.

4. In partaking of the life of Christ through Baptism and in Eucharist Christians come to share in His sacrificial service to the world and thereby express their readiness to render sacrificial services to fellow creatures, this being inseparable from the prayer and the service of the Word.

The theme, "Reconciliation of the Human Race through Christian Unity and Peace", was represented in the reports made by Professor Aleksei Osipov and Archbishop Rambert Weakland. The discussion of this subject can be reduced to the following propositions:

1. We understand Christian unity as a fruit of the grace-given action of the Holy Spirit. It presupposes that every Church adheres to the principle of sobornost (catholicity), that is, of organic integrity of the Church in love. This principle excludes adoption by an individual Church of any general-Church decisions running counter to the conviction of other Churches.

2. The principle of sobornost consists in love which forms the foundation of the peace guiding man in search of the Kingdom of God and His righteousness (Mt. 6. 33) as well as of the peace lying at the basis of earthly welfare.

3. Accomplishing the peace of Christ in individual lives and internal Church life and proceeding from general biblical and liturgical legacy, the Churches are renovated in their inner life and mutual relations and find new and inspiring impulses for general human solidarity, for real reconciliation, renovation and transfiguration of the world.

During the concluding discussion its participants expressed their desire that future conversations be devoted to the vital problems of inter-Church relations, to the exchange of experience gained by the Churches in the sphere of social services, charity, catechisation, publishing business and contacts with mass media.

Apart from official discussions the two delegations had an opportunity of praying at the divine services of both sides. They attended divine services at the Moscow Patriarchal Cathedral of the Epiphany, at the Church of the Dormition in the Novodevichy Convent and in the Trinity-St. Sergy Lavra. The Catholic delegation every day celebrated Holy Mass in the Church of St. Louis in Moscow.

In his residence Metropolitan Yuvenaly gave a reception in honour of the participants in the conversations.

On Bishop Ilian's invitation the representatives of the delegations took part in a pilgrimage to the Kaluga Diocese: they visited the town of Kaluga and the Optina Hermitage.

A parting reception was arranged by the Department of External Church Relations of the Moscow Patriarchate.

A press conference for mass media representatives took place in the St. Daniel Monastery.

The participants in the conversations expressed their cordial thanks to the Russian Orthodox Church for hospitality and excellent organization of discussions.

Both delegations emphasized the importance of dialogue between the Russian Orthodox Church and the Pax Christi International and voiced their hopes of continuing such contacts.

The Syndesmos Seminar "For the Life of the World"

On December 7, 1989, the three-partite inter-regional theological seminar "For the Life of the World" organized by the Syndesmos took place in the Leningrad Theological Academy.

Among its participants were lecturers and students of the Moscow and Leningrad Theological schools and of the Kiev, Minsk and Odessa Theological seminaries; representatives of the Orthodox youth organizations of America, the Greek Orthodox Youth League of the Youth Department of the Orthodox Church in America and representatives of Orthodox youth movements in the Orthodox Church of Hellas: the Youth Centre of St. Gerasimus, the Association of Students of the Piraeus Metropolitan and the Youth Fraternity of St. John Chrysostom.

Co-chairmen of the seminar were: Archimandrite Eusebius Pistolis—head of the Greek delegation; Archimandrite Nikita Lulias, the Syndesmos Vice-President; S. P. Rasskazovsky, LTS teacher, Vice-President of the Syndesmos.

Participants in the seminar were greeted by Metropolitan Aleksy of Leningrad and Novgorod and by Archpriest Prof. Vladimir Sorokin, Rector of the Leningrad Theological Academy and Seminary.

The first report on the general subject of the seminar was read by N. M. Yershov, LTS teacher, regional secretary of the Syndesmos. Divine Revelation, he said, furnishes us with a threefold testimony of the world, first, as the perfect creation of God (Gen. 1. 31), second, as the world that abandoned God and *lieth in wickedness* (1. Jn. 5. 19), and, third, as the world redeemed and regenerated by the salvatory sacrifice of our Lord Jesus Christ (Jn. 3. 16, 17). For every Orthodox Christian the genuine life of the world abides in God, and initiation to this life in God is

accomplished in the Sacrament of Divine Eucharist.

Analyzing the realities of the contemporary world, the speaker pointed out that at the turn of the last century public consciousness underwent a radical change and "anthropocentrism", proclaiming man to be the supreme and autonomous value, became the prevailing world outlook. In our days, too, this philosophy determines the frame of mind and behaviour of the overwhelming majority of people even though the placing of his own ego in the centre of the universe has alienated man from other fellow-creatures and from Nature.

Freedom of man from religion proclaimed by consistent anthropocentrism has had an adverse effect on the moral condition of society: ethical relativism, like a malignant tumour, ruins its yet infirm organism; people feel the results of this ruinous effect and take them deeply to heart.

We must take into account that moral maladies of society afflict the Christian medium as well, and yet it is the Christians who bear responsibility before God for the life of the world because they know the means of curing its moral afflictions.

In the world perceived as an end in itself everything acquires a self-sufficing value, whereas the experience of the Church of Christ, on the contrary, demonstrates that the world acquires value and is filled with meaning only when the mysterious Divine presence dawns upon it. It is in Divine Eucharist that this world communes with the genuine life in God. By partaking of the Holy Sacraments and submitting their whole life to the Church doctrine the Christians promote the life of this world and its transfiguration in Christ.

Apart from general spiritual gui-

dance the modern man expects from the Church an explicit answer to problems stirring contemporary society. The Church must clearly express her attitude to these problems since the man of our time often does not simply know how his behaviour will be qualified from the point of view of the absolute hierarchy of moral values.

Speaking about the practical activity of the Russian Orthodox Church in present-day conditions the speaker underlined that charitable and missionary work of the Christians is considerably obstructed by the outdated legislation which does not allow the Church to have her own clinics, orphanages and houses for the aged.

In recent years along with the increase in the number of people turning to the Church there grows the need for broad enlightenment activity. The practice of parish life shows that people come to Church episodically, especially when baptizing infants.

Special attention should be devoted to work with the youth which is now reduced almost exclusively to theological schools. Organization of summer camps for the Orthodox youth has good perspectives in this matter: such a camp was opened in August 1989 in the town of Priozersk where young people from the Russian and Finnish Orthodox Churches worked on restoring the temple.

The debate on N. Yershov's report concentrated on concrete questions of the Church's practical activity. Those who spoke expressed their hopes that theological schools would be reorganized with a view to extending catechetical activity and cited concrete examples of opening Sunday schools in Moscow.

Archimandrite Nikita Lulias, Secretary of the Greek Diocese in Chicago (USA), Vice-President of the Syndesmos, made a report on the subject.

"Vision of the Church, Contemporary Life of the World", in which he invited those present to regard the social service of the Church as a peculiar charismatic activity distinguishing and uniting genuine clergy throughout the whole Christian era. The striving of the Church to alleviate the cruelty of social arrangement is an essential feature of Christian self-consciousness, a testimony of the presence in her of the living Christ Himself.

Care for the needy, real manifestation of solidarity with this world's poor in Christian love for them—that is our Christian duty.

As an illustration of such an understanding of Christian duty the speaker described the personality and the feat of Father Ioann Sergiyev of Kronstadt who advocated Christian faith as a live experience of self-sacrificing, as participation in the concrete destinies of this world, as a sacrificial love for fellow-creatures. This road leads through "narrow gates", but it is the only road to truth and holiness.

However, far from always do we follow this road. The only reason of our rejection to follow Christ selflessly, which is tantamount to rejection of Christianity, is our unwillingness to change ourselves according to Christ, to His commandments. More often we are inclined to change Christianity in conformity with our sinful needs rather than change ourselves.

But the Church is the place where two or three are gathered together in order to change themselves in the image of Christ, to accomplish that which He bequeathed. The task of the Church is to congregate people, to make every individual personality into the unity of soul and body because the body, too, is an instrument of God's grace. In this sense the Church is an infirmary restoring human nature spiritually. However, it is important to bear in mind, the speaker emphasized, that it is not only through sermons (often abstracted) but also through our concrete participation in the needs of this world that we call people to Christ, and make them members of the Church. This participation must become our daily pastoral service. Our mission embraces visiting prisons, orphanages, houses for the aged, orphaned and homeless.

Charity begins from ourselves, from changes in our inner, family and public life. The Kingdom of God

can be revealed in us already on Earth.

Those who took part in the discussion of the report put to the foreground questions connected with the practical activity of the Orthodox youth; they spoke about innovations in the teaching process and reorganization of church parishes on new principles.

The report made by Mark Stokoe, Director of the Youth Department of the Orthodox Church in America, was mainly devoted to concrete forms of work with the youth in the aspect of Christian mission. The speaker gave a vivid and thorough description of the social, ethical and spiritual situation in which the Orthodox Church in America performs her service. There was a time when the Church in America represented a self-sufficing community; now the situation has changed: an increase in the number of people turning to Orthodoxy attracts to the cause of witnessing not only the clergy but laymen as well. New forms of evangelic sermon, including musical forms, have appeared. Missionary work presupposes concrete social activity: rendering of aid to orphans and children of alcoholics, attending prisons, hospitals and universities by seminary pupils. In view of the need for the Russian Church to find new forms of activity, the representative of the Orthodox Church in America presented to the library of the Leningrad Theological Academy a book generalizing the experience of Christian service in the USA over the last five-year period.

The report occasioned an animated discussion. It was emphasized, in particular, that utilization of various forms in the work with the youth should be conducive to its Orthodox education, lead people to the Sacrament of Penance and to the fullness of the spiritual life of the Church. Following Christ must be regarded as a life-long spiritual struggle.

In this connection it was underlined that the Church in Russia, after enduring many hardships, has preserved the fervency of spirit, but temptation by freedom may be in store for it. Western societies have not escaped the danger of freedom when the striving for salvation is forfeited. Religious complacency is the most perilous narcotic of our time.

The last to speak on the leading subject of the seminar was Christos Yannaras, theologian of the Orthodox Church of Hellas. Expounding the main propositions of the well-known

book, *For the Life of the World*, written by Archpriest Alexander Shmeman, the speaker made a thorough theological analysis of the varieties of modern religious consciousness; he proposed to distinguish the Church as a vivid experience of the life in Christ from the "religion" as a certain utility of the Western mode of life not infringing on the bounds of individual consciousness. The Gospel is a message about the actual immortality that is realized already on Earth; in this sense the Church is a specific, delivered from death, mode of existence.

It depends upon man whether he decides to draw energy for his earthly existence from natural sources, staying within the limits of individualist reality and submitting to it his religious consciousness, or to strive, devotedly and selflessly, for the source of Eternal Life.

The author of the report emphasized the question concerning the criteria of ecclesiasticism both within the bounds of religious consciousness proper and the sphere of culture in the broad sense of the word. By its results the loss of genuine religious consciousness by the West goes far beyond the domain of the historical reality of the Church: the author believes that social, political and cultural deadlocks of both individualism and collectivism originate, strictly speaking, from one and the same spiritual deformation.

During the debate on Christos Yannaras' report his originally interpreted notions of individualism and collectivism were specified on the basis of apostolic and patristic definition of the Church as the Body of Christ. Speakers who touched the problems of Orthodox asceticism maintained that its principal spiritual purpose is penance.

General discussion assumed the character of exchanging information on different forms of work with the youth in various regions. New opportunities for work with the Orthodox young people in the Russian Church were discussed with great interest, among other things, organization of summer camps accommodating students of the theological schools and young people from parishes as well.

The participants in the seminar expressed their desire to develop and extend contacts between the Orthodox young people living in various regions of our planet within the framework of the Syndesmos.

A. MARKIDONOV, teacher at the LTS

"The Holy Trinity" of St. Andrei Rublev (*spiritual message of the icon*)

INTRODUCTION

A central figure in the artistic legacy of the Russian Orthodox Church who was recently canonized by her Local Council, Andrei Rublev remains very much an obscure personality for the historian. The importance of the aesthetic and spiritual legacy left to us by the celebrated author of "The Holy Trinity" can hardly be overestimated [1, 77].

The profound intuitive-religious penetration into the great mystery of the Trihypostatic Council for the salvation of the fallen human race combined with remarkable artistic skill makes the icon a work of inexhaustible significance, a masterpiece of perfect spiritual beauty, accentuated by a flawless composition, elegant outline and harmony of colour.

Rublev's masterpiece can be examined in two aspects: as a remarkable example of Old Russian art and as an expression of the Orthodox doctrine of the Triune Godhead, the Maker and Saviour of the world. Both these aspects are combined into an organic whole, but for the sake of analysis we can try and separate the form from the message.

As for the form, the icon is acclaimed by both art experts and theologians as a masterpiece of world importance.

As for the spiritual message, or rather the comprehension and interpretation of many of the details, there are differences of opinion, ambiguities, arbitrary interpretations and misconceptions. In the words of the prominent art expert, Professor M. V. Alpatov, "as a symbolic work of art, 'The Trinity' of Rublev admits different interpretations" [2, 37].

This applies not only to the secondary, but also to the central "details" of the icon.

"The Trinity"—the Father, the Son, and the Holy Spirit—three winged Angels. One sits on the right, the other in the centre of the icon, and the third on the left. But which of the three is the Father, the Son, and the Holy Spirit?

There have been many opinions and assertions on that score, but no exhaustive and really convincing answer has yet been given to this question.

Here we lay no claims to any final solution of the problem, this analysis having been prompted by a natural desire to take a closer spiritual look at the icon, to try and enter, with the mind and the heart, its world of surpassing grace, suffused with humble love, modest greatness and the sacred spirit of sacrifice.

To grasp with one's heart and comprehend with one's mind the spiritual beauty and rich content of the icon one has to answer, at least to himself, who of the three Angels depicted is the Father, who is the Son and who is the Holy Spirit.

A rather ambivalent opinion on that score was expressed by Professor L. Uspensky: "The nearly identical faces and figures of the Angels, while accentuating the common nature of the three Divine Hypostases, also indicate that the icon lays

no claim to a concrete depiction of every Person of the Holy Trinity. It is but a historical scene (although with the historical aspect being reduced to the minimum) which symbolically discloses the trinitarian oneness of the Godhead with its trinitarian action in the world, in Divine economy. Their similarity notwithstanding, the Angels are not depersonified, and in each of them His properties are clearly expressed as regards His action in the world" [1, 89].

However, St. Andrei Rublev did not intend to depict specifically each of the Persons of the Holy Trinity. In an attempt to convey in the fullest possible way the doctrine of the Triune Godhead, St. Andrei Rublev depicted each of the Hypostases with some obvious attributes of personal properties and actions. At the same time, while stressing their perfect ontological oneness, he constructs his image in such a way that every Person of the Holy Trinity, while preserving His identity, appears to be clad in the characteristics of another Person. This can be explained in the following way: when we closely examine one of the Angels, we suddenly hear with our mind the icon painter saying: "This is the Third Hypostasis". And as we take another and closer look at the Holy Spirit, we agree with him. And, as if hearing our affirmative reply, the painter suddenly shows us the signs of the Second Hypostasis in this very Angel, and puzzled beyond all hope, we turn our gaze to another Angel.

But do we need the answer? Yes, we do, because without it all we see are but three symbolic Angels, and not the Persons of the Holy Trinity. In that case the attitudes, gestures and gazes of the Angels lose their hypostatic quality. But can there be an answer to this puzzle in general? Yes, of course. Before penetrating into the essence of the icon, it is important to try and grasp the dogmatic teaching, that, first, the Godhead consists of three Persons, second, that these Persons are one: I am in the Father, and the Father in me (Jn. 14.11), and third, that God is One in His essence. Trying to grasp this remarkable masterpiece, let us bear in mind that what we are dealing with is not just a work of genius by a monk of Old Russia, but, and this is most important, an Orthodox icon.

As different from a work of art which admits of elements of artistic freedom, manifestations of the personality of the artist, his self-expression and interpretation of the subject, an icon, while permitting a creative search of form, does not allow any dogmatic laxity or personal imagination of the painter which may run counter to the spirit and the doctrine of the Orthodox Church.

In the icon, personal tastes, stylistic distinctions or inventions of the painter must all be subordinated to the Orthodox dogmas and canons. Otherwise, even despite its religious plot, this would not be an icon, but a religious painting.

Canons of icon-painting, profoundly understood by an ar

tist, admit of a degree of personal interpretation, creative search and expression of personal attitude, but the dogmatic essence of the icon remains unshakable. The dogma is the invisible hard core of the icon. Tamper with it, and you have departed from Orthodoxy, and what you have before you is not an Orthodox icon any more.

Father Pavel Florensky said: "We are moved, impressed and seared, as if with fire, not by the plot, the number 'three', the cup set on the table, but with the curtain of the noumenal world being suddenly torn down before our eyes" [2, 28]. In other words we are stunned by the revelation—the Image of the Living God. Let us now recall the Bible text on which the icon is based: *And the Lord appeared unto him in the plains of Mam're: and he sat in the tent door in the heat of the day; and he lift up his eyes and looked, and, lo, three men stood by him: and when he saw them, he ran to meet them from the tent door, and bowed himself toward the ground, and said, My Lord, if now I have found favour in thy sight, pass not away, I pray thee, from thy servant: let a little water, I pray you, be fetched, and wash your feet, and rest yourselves under the tree: And I will fetch a morsel of bread, and comfort ye your hearts; and after that ye shall pass on: for therefore are ye come to your servant! And they said, So do, as thou hast said (Gen. 18. 1-5).*

In his explanation of this Old Testament episode St. Augustine wrote: "Abraham encountered three, but worshipped One. Having seen three, he grasped the mystery of the Trinity, and worshipping as if One, confessed but One God in three Persons" [2, 22].

St. Athanasius the Great, St. Ambrose of Milan and many others regarded the three strangers who visited Abraham as the three Persons of the Holy Trinity. This view has been shared by the Orthodox, although there are authoritative different opinions on this matter. St. John Chrysostom, for example, wrote: "What Abraham saw under the tree were Angels and their Lord together. But later on the Angels, as servants, were sent to destroy those cities, and the Lord stayed behind to converse with the righteous".

This explanation was first advanced by St. Justin (the Philosopher), and then by St. Hilary of Poitiers, Tertullian, Eusebius, St. Theodoret and then St. John Chrysostom. It is an indisputable fact that the Bible leaves no doubt on that score. In the Old Testament times the monotheist concept of there being but One God prevailed. This is as true as the assertion that Godhead is of three Persons, but is One in substance.

None of the Holy Fathers and teachers of the Church expressed any doubts that it was God Who appeared to Abraham at Mam're, and this is the main thing, because where there is God, there is also the whole of the Trinity, that is to say, where there is the Son, there is also the Father, and where there is the Father, there is also the Holy Spirit, Who exist unconfusedly and indivisibly [2, 22].

The symbolic hint at the Trinitarian nature of that episode is obvious, but it is only a hint. The complete revelation of the Truth belongs to the New Testament epoch. The Son of God descends into the world, but having been incarnate, he does not part with the Father and the Spirit. It was not accidental that when asked by St. Philip: *Lord, shew us the Father (Jn. 14.8)*, the Saviour replied: *Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father? Believeest thou not that I am in the Father and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works! Believe me that I am in the Father, and the Father in me (Jn. 14.9-11).*

The idea of this oneness, of the inseparable existence of the Persons of the Holy Trinity runs through the whole of the Gospel. Christ offers witness of Himself as being the Son of God (Jn. 9.35-37; Mt. 16.16-17), of Himself being sent by the Father (Jn. 10.36), of His will being to do the will of His Heavenly Father (Jn. 6.38), of Himself being One with the Father (Jn. 10.30).

Of the Holy Spirit, the Saviour said that the world does not see or know Him, but His disciples do, for He abides with them and shall dwell in them (Jn. 14.17) because the Son of God Whose word they had received into their hearts is with them. And where there is the Son, there is also the Father, and where there is the Father, there is also the Holy Spirit, Who proceeds from the Father.

Christ is God and Man. His disciples associate with His Divine Person, holy and invisible, through His human nature, visible and tangible.

On some occasions described in the Gospel the Divinity of Christ prevails over His human nature; and then exposed to the spiritual gaze are all the Persons of the Holy Trinity.

When at the Epiphany, or His Baptism, the Son of Man, Who is also the Son of God, steps into the waters of the Jordan, the Holy Spirit, like a dove, is soaring above Him, and the voice of God the Father was heard from the "opened" heavens, saying: *Thou art my beloved Son, in whom I am well pleased (Mk. 1.11)*. Or think of the Transfiguration on Mount Tabor: *And his face did shine as the sun, and his raiment was white as the light... Behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him (Mt. 17.2,5).*

When transfigured, the Son of Man revealed in Himself the Son of God; God the Holy Spirit appeared as a bright cloud and overshadowed the Apostles; and God the Father witnessed to the Son from the cloud.

Both in the Epiphany and in the Transfiguration we encounter the Trinity as seen by those who witnessed the Word and behold with the eyes of faith and love the Father and the Son and the Holy Spirit.

And it is not only New Testament events that reveal to us the Divine Image of the Holy Trinity. The Book of Genesis describes the creation of man: *And God said, Let us make man in our image, after our likeness... So God created man in his own image (Gen. 1.26,27).*

Jewish interpreters of the Scripture insist that it was common in Hebrew to refer to God in the plural thus stressing His greatness.

But why that was so, we may ask.

Was this not only because He is great, which is obvious, but also because He is not in one, but in three Persons? This truth is confirmed by the spirit and the letter of the biblical text.

Think of the miraculous Divine vision of the Burning Bush not consumed with fire seen by Moses (Exod. 3.2-3).

The image of the Burning Bush Not Consumed with Fire is traditionally associated with the Theotokos, and this is correct. But we also find here an image of the Holy Trinity: God the Father reveals Himself in the word, choosing Moses as the leader of his people, God the Son—"The True Light" illuminating the world, is typified by the flame, and God the Holy Spirit, the Giver of life, is revealed to Moses in the form of the green bush which is not consumed by fire. The Father,

the Son, and the Holy Spirit—Trinity the Consubstantial and Indivisible.

"While in the tomb according to the flesh, Thou yet, being God, wast with Thy soul in hell, in paradise with the thief, and with the Father and the Spirit on the throne, O Christ: Thou fillest all things, being uncircumscribed."

Three winged Angels sit on high thrones around the table; in front of them is the sacrificial cup. Each is holding a staff in His left hand. With their right hands the One on the left and the One in the middle are blessing the cup. The hand of the Angel on the right is turned down and, bent in the elbow, the palm and the fingers, as if touching the table. The expression of the faces of the Angels is that of meekness combined with authority and tender sorrow. They are clad in loose tunics and chitons. The colours of the vestments are similar and also different. The blue is the common colour of all the three. The light-violet colour corresponds to the Angel on the left, the dark-cherry colour to the One in the middle, and the green to the One on the right. Above the head of the Angel on the left there is a palace with a facade with a high portico. Above the One in the centre there is a tree, and behind the One on

the right there is a hill. A certain shift of the central axis to the right (the building) and a marked slant to the left (the hill and tree) indicate that these objects are included into the life of the Angels. And they themselves, their heads and bodies inclined to one another, are as if engaged in a silent conversation within a tranquil circle of Love and indissoluble Unity.

"The Holy Trinity" of St. Andrei Rublev is an embodiment of the Orthodox doctrine of the Triune Godhead, the Oneness and mutual Love of the three Persons of the Holy Trinity, their Heavenly Council for the redemption, sanctification and salvation of the fallen mankind.

SOURCE MATERIAL

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Archpriest VLADIMIR BOROZDINOV
(To be continued)

St. Innokenty the Archbishop of Kherson

However great the gift of preaching possessed by Archimandrite and then Bishop Innokenty (in 1836 he was consecrated Bishop of Chigirin), it was not a natural ability that one felt in his sermons, but the grace of the Holy Spirit, acting in him and transforming him even externally when he preached. The special action of the Holy Spirit in his preaching and in the whole life of St. Innokenty is witnessed by Bishop Ieremia, who says: "On Holy Spirit Day Innokenty preached sermons that were especially unique. On Holy Spirit Day he began conducting divine services and preaching sermons in the Odessa cathedral.... On Holy Spirit Day he died; he was praying to the Holy Spirit in the words of St. Simeon the New Theologian" [I, p. 19].

In 1840 the Kiev period of Bishop Innokenty's life came to an end, he was appointed to a separate see—Bishop of Vologda. He was there for a year; this year in his life is noted mainly for his research and study of Vologda manuscripts. On March 1, 1841, he was translated to the Kharkov See. In the Kharkov period (1841-1848), Bishop Innokenty's piety took another turn—hymnographical work. He wrote the Akathistos to the Divine Passion of Christ and the Akathistos and Service to St. Michael the Archangel. In administering the Kharkov See, Vladyka Innokenty was especially concerned for the grandeur of church service, requiring it to be performed strictly according to the Rule and that the churches be kept clean and pure. Just as strictly he watched after the morality of the clergy in his eparchy.

"The morality of the clergy in the eyes of Innokenty was of prime importance; for malfeasance in office and wrongdoing Innokenty punished severely. Especially he could not abide drunkenness among the clergy. For such misconducts he was swift to punish and implacable.... Innokenty's full pardon could be gained only through complete repentance and physical reform of former misbehaviour.... The honour and good name of the clergy was always Innokenty's principal concern" [5, pp. 169, 171, 179].

Innokenty, however, not only punished, but took good care of the clergy of those days and tried to better their material condition. A contemporary of his testifies that "sympathy for the grief of a neighbour, the desire to help those in need, compassion for sufferers, were not empty words often written in eulogies to the dead, but an inalienable quality of the loving, bright and open soul of this splendid archpastor. According to the unanimous opinion of his contemporaries he was very merciful and quick to come to the aid of each who sought him" [5, p. 316].

In Kharkov the Vladyka became renowned as an outstanding preacher. While he set a special example as a pastor and preacher of God's Word, Bishop Innokenty continued to publish his sermons. Published in the Kharkov period of his life were: "Discussions on Holy Quadragesima", "The Fall of Adam", "Discussions on Lent", "Sermons and Addresses to the Flock of Kharkov", and "Three Sermons on Winter".

Along with eparchial activities and preaching, Bishop Innokenty carried on his literary, theological and historical studies. He continued compiling his "Dogmatic Anthology", wrote works on the History of Orthodoxy in Poland, the history of the Russian Schism and the history of Hierarchy; he also wrote "The Hundred Chapters", and started preparing for publication in book form his famous work: "Golgotha, or the Last Days of Our Lord Jesus Christ's Life on Earth".

On April 15, 1845, Bishop Innokenty was elevated to the dignity of archbishop. Soon after Archbishop Innokenty was summoned to St. Petersburg, where, on February 24, 1848, the ukase was signed appointing him to the See of Kherson and Tavrida. "I am leaving Kharkov with sorrow," Vladyka Innokenty wrote to his friend in Odessa, A. S. Sturdze¹, "I have become attached to Kharkov by many ties of faith and love in Christ" [7, Vol. I, p. 19].

In the seven years of his life in Kharkov he showed himself an active ascetic and a zealous adherent of monasticism. Restored through his efforts were the monasteries of the Holy Mountain, of the Dormition, and of

Conclusion. For the beginning see *JMP*, No. 5, 1990.

the Holy Trinity in Akhtyrka; he also founded the Verkhne Kharkov Convent of St. Nicholas. Concern for the welfare of the cloisters was one of the principal characteristics of the episcopal ministry of Archbishop Innokenty.

On May 29, 1848, late at night, a day before the Feast of the Holy Trinity, Archbishop Innokenty arrived in Odessa, the seat of the Kherson Eparchy. On Saturday he was already receiving members of the city clergy. The Vladyka's first divine service in Odessa was All-Night Vigil on the eve of Holy Trinity Day.

The flock of Odessa saw their archpastor for the first time at the service and from his first steps and acts he inspired respect and love. An eyewitness of Vladyka Innokenty's first divine service in Odessa notes that he followed with deep attention the performance of the divine service. He gave his blessing for three clerics to perform the Entrance at Vespers instead of one as formerly. "Following his instructions, the Hexapsalmos was read by the ecclesiarch of the cathedral and the Canon by the archimandrite. In his acts there was always something new and special" [8, p. 136]. Having celebrated his first Divine Liturgy on Pentecost Day in the cathedral church at Odessa, Archbishop Innokenty delivered an exhortation to his new flock.

A new period began in the Vladyka's life. Used to being very exacting to himself and to regard always with seriousness and a sense of responsibility his hierarchal duties, Vladyka Innokenty began his ministry with an inspection of the Tavrida Eparchy and its parishes, attending to every detail, great and small, both the external and the internal. He would enter a church, cast a glance and say: "The church is splendid, but there is no sign of a proprietor" [8, p. 137].

Vladyka Innokenty loved to officiate at services in Odessa. The residents of the city flocked in crowds to attend the divine services and hear the sermons of their famous archpastor. Divine service for him was the focus of all his activities, of his whole life. He also spent much time educating the clergy, giving instructions and admonitions. An object of special care for the archbishop was the development of preaching talents in the clergy.

Archbishop Innokenty devoted the summer and autumn of 1848 to the external order of his eparchy. First of all he solved the question regarding the place of the Odessa Seminary for which he was especially concerned. "We decided that the seminary and the schools be outside Odessa at the Monastery of the Dormition," the archbishop wrote to A. S. Sturdze [8, p. 142]. By that time Vladyka Innokenty had great experience in working with pupils of theological schools, and he did not close his eyes to the many negative aspects of the seminary training.

In his spiritual testament he writes with sorrow: "The pupils of our clergy are far from conforming to the goal for which our educational institutions should exist.... There are examples of children who enter school well-behaved and disposed piously towards the institutions, but when they leave they are morally spoiled and not at all with a spirit of prayer... Even atheists have come out of our academies" [9]. The last years of his life Archbishop Innokenty devoted to spiritual struggle with this ailment in the Russian Orthodox Church. The strengthening of the ecclesiastical spirit in the Odessa Eparchy is bound up with his name.

Well aware of the needs of the eparchy, Vladyka Innokenty, despite the illness from which he constantly suffered, continued to act with his former energy. During his lengthy trips over his extensive eparchy he preached a sermon or a brief homily at almost every divine service. The people loved his simple addresses in the form of fatherly talks, which were never written down but were preserved in the hearts of many of his contemporaries. One such example is recorded by the famous Russian writer, N. S. Leskov: "Innokenty one day touched everyone deeply: he came out and, instead of delivering an oration, said: 'He is in the grave—let us weep', that was all he said, and tears flowed and flowed from his eyes" [10, p. 97].

Vladyka Innokenty continued to work to strengthen the spirit of piety in the eparchy entrusted to him. On his initiative and with his blessing special prayers were compiled for the day of the founding of the city of Odessa and the annual translation from Kherson to Odessa of the miraculous Kasperovskaya Icon of the Mother of God (feast days, October 1 and June 29). With his name is connected the founding of the Crimean Athos. To the end of his life Archbishop Innokenty was spiritually guided by the Athonite startsy; he not only corresponded with them regularly, but received from them detailed instructions on asceticism, rosaries and even a ground from the Holy Mountain; his relations with the Athonite brethren were full of brotherly love. On August 6, 1853, on the Feast of the Transfiguration of the Lord, the first skete was opened in the Crimea with the Athonite Rule in the cliffs and was named "of the Dormition", and on the Feast of the Dormition of the Mother of God, August 15, the first Liturgy was celebrated right in the cliff cave; it was concelebrated by a venerable Greek starets, Metropolitan Agathangelos, and Archbishop Innokenty. Vladyka Innokenty's idea was to make the Crimean Athos a second Optina Hermitage in the south of Russia [11].

But the peaceable episcopal work of Archbishop Innokenty was disrupted by the Crimean War of

1853-1856, which he saw through as a true good shepherd of the Orthodox Russian people.

At the beginning of the war, when the Russian army occupied the Danubian principalities, Innokenty understood well that the Russian Army and especially the general staff were not prepared for the war. He tried to help in the situation and sent to the headquarters his trusted envoys, but was met with misunderstanding and amazed indifference. Many private utterances of Innokenty, which testify to his direct and sober evaluation of the situation, are extant: "Just imagine the ignorance of our general staff and of our generals, they are preparing to fight and do not know the people for whom they want to fight" [12], that is, they did not know Bulgaria and the Bulgarian people. The Vladyka at that time paid special attention to the training of Bulgars and Greeks at the Odessa Seminary.

In answer to the occupation by the Russian Army of Walachia and Moldavia, in March 1854, Britain and France declared war on Russia. St. Serafim of Sarov's prophecy was fulfilled, he made it in circa 1830 and it was written down by his spiritual son, A. G. Vorotilov: "Sometime soon three powers [i. e., Britain, France and Turkey] will rise against Russia and will exhaust her greatly. But, for the sake of Orthodoxy, the Lord will have mercy and preserve her" [13, p. 360]. And in April 1854 the enemy fleet entered the Odessa Bay. The siege of Odessa began. The contemporaries of Archbishop Innokenty described the siege of Odessa by the enemy fleet which drew near the city on April 8, 1854. It was the Holy Week, Maundy Thursday, Vladyka Innokenty was celebrating Divine Liturgy during which he addressed the people in the words of the Gospel consolation: *Let not your heart be troubled: ye believe in God, believe also in me* (Jn. 14. I). With his courageous and ardent spirit the Vladyka expelled from his flock the spirit of despondency and sorrow.

On the following day, Good Friday, the enemy fleet began bombarding the city of Odessa. Crowds of people gathered in the cathedral church in which standing by the Holy Epitaphion, the archpastor continued to comfort the Odessa citizens with his grace-filled sermon. On that Good Friday, for the first time Archbishop Innokenty administered the Sacrament of Holy Unction according to the hierarchal service at the Odessa cathedral church.

The worst day for the people of Odessa was April 10, 1854, when the enemy fleet bombarded the city severely. Eyewitnesses described the state of the faithful people in the cathedral at that terrible time. "The archpastor with proper ecclesiastical solemnity celebrated Divine Liturgy; the fervent prayers of the congregation, the quiet sighs and tears showed the strong firm desire of all to find consolation and hope in

God's help. The divine service was drawing to the end...the Communion Verse was being sung, when suddenly there was a deafening explosion, the strong walls of the cathedral shook, the glass vibrated....the singing of hymns ceased and the people in panic fell down on the cathedral floor. And in those moments the archpastor seemed the only one who kept cool and did not lose his presence of mind. The Holy Doors were immediately opened. The Vladyka waited patiently till the terrified people came to themselves; then coming out of the sanctuary holding his crozier, with his characteristic eloquency began his address: 'You were terrified by martial noise produced by the enemy, and standing at prayer in this holy place were not ashamed to fall to the ground in your faintheartedness.... Then what will be the fear and terror of the sinful soul when the Archangel's trumpet sounds calling us to the Last Judgement!' The address lasted about half an hour" [14, pp. 55-56].

In those days of general despondency when it seemed no power could stop the formidable armada which was ready to wipe off the earth the defenceless city, the Vladyka with his characteristic insight foretold that the bombardment would not last long, and he was right; on April 11, the enemy ceased firing and on the 14th, Easter Wednesday, left Odessa [5, p. 358]. It can be confidently stated that the city was defended not by military strength but by the power of faith and prayer of St. Innokenty.

The activities of Archbishop Innokenty in the Crimean War were not limited to Odessa alone. Circumstances made him turn his attention to the Crimean Peninsula soon after the unsuccessful bombardment of Odessa by the Anglo-French fleet. When the way was opened for the enemy to Simferopol, when even Perekop could not be considered a safe refuge for the panic-stricken Russian population and the majority of the inhabitants of Sevastopol and Simferopol ran away, and when among those who remained the most terrible rumours were rampant, Archbishop Innokenty unexpectedly, alone, without his suite, without being summoned, appeared on September 13 in Simferopol; on the following day at the Simferopol Cathedral of St. Aleksandr Nevsky he led the Prayer of Contrition and delivered a sermon beginning with the words: *Peace be unto you* (Lk. 24. 36).

From Simferopol the archpastor went on to Sevastopol where he arrived at a hard time for the city. During the siege of Sevastopol, according to the words of the writer of the saint's *Life* "all earthly assistance became ineffective, hope remained only in help from above and of this heavenly assistance the famous archpastor came to announce amidst the deathly inferno" [7, Vol. 1, p. 15].

During the war in the Crimean Peninsula,

Archbishop Innokenty did not cease celebrating Divine Liturgy, holding molebens, and blessing the water; moreover, as always he delivered a hierarchal exhortation. The principal objects of Archbishop Innokenty's archpastoral care during the Crimean War were the hospitals, the hospital clergy and sisters of charity, who took care of the wounded and the sick soldiers; through them the wounded often received provisions collected by the Vladyka, religious books and icons.

In May 1855, he left Odessa and went again to the Crimea, where he preached a number of ardent sermons, upholding the spirit of the warriors.

Seventeen months after the first siege of Odessa, there were persistent rumours of another bombardment of the city. Because of them some of the shore fortifications were strengthened and improved, and new ones built. To this time belongs the famous speech delivered by Archbishop Innokenty on May 14, 1855, at the Shchegolevsky Battery where he went to bless the new Odessa weapons.

The supposition of the fresh siege of Odessa was soon justified. On September 26, 1855, the enemy fleet, consisting of 120 large warships, appeared again at the shores of Odessa, threatening the city with destruction and devastation. From the following day and up to October 3, that is, all through the siege, Archbishop Innokenty did not cease holding Prayers of Contrition and preaching his inspired sermons either in the cathedral square or at the cathedral church. Of special power were the prayers said before the miraculous Kasperovskaya Icon of the Mother of God. On October 2, the enemy left Odessa without inflicting any harm to the city. Verily the prophecy of St. Serafim of Sarov about the Crimean War was fulfilled: "For the sake of Orthodoxy the Lord will have mercy on Russia", and of the Orthodox ascetics who burned in spirit for the Lord and suffered for their brothers, Archbishop Innokenty of Kherson and Tavrida should be designated first.

Whereas military actions at that time were close to the heart of every Russian, for St. Innokenty they were really topical. He was not only immersed in the events, not only ready to devote all his efforts to ease the difficulties of wartime, to be of benefit to his country, he attentively followed every movement of the troops surrounding himself with military maps and plans he was interested in and collected every detail and every possible information pertaining to the affairs of Russia so close to his heart; he studied them from all angles, pointed out mistakes and gave advice. "If Archbishop Innokenty were appointed commander," they said in Savaspol, "things would be much better" [14, p. 66].

Well known is one episode, which clearly

characterizes the dishonesty and irresponsibility of the rulers that led to the punishment of God. We have already spoken of how Vladyka Innokenty and all the people of the South venerated the local and miraculous Kasperovskaya Icon of the Mother of God. Now, during the siege of Sevastopol, the Vladyka prayed long before this icon, then he took it up and accompanied by the clergy moved with it towards Sevastopol to the troops there. The rest is described by a well-known Russian pilgrim, N. A. Motovilov—a "Lay brother" and interlocutor of St. Serafim of Sarov.

"One day I was with His Highness² [Prince A. S. Menshikov] playing chess. Suddenly the adjutant came in and announced that a courier had arrived from Archbishop Innokenty of Kherson and desired to see the commander-in-chief. Without stopping the game His Highness said:

" 'Ask him what he wants.' "

" 'The courier says he must see Your Highness in person.' "

" 'Call Him in, then.' "

"The courier entered.

" 'What do you want?' asked the commander-in-chief.

" 'The Vladyka sent me to tell Your Highness that he had come to Sevastopol with the miraculous Kasperovskaya Icon of the Mother of God and told me to ask you to meet it with due honour at the gates of Sevastopol. Vladyka ordered me to say: "Queen of Heaven Herself has come to save Sevastopol".'

" 'Then tell the archbishop that he is needlessly troubling the Queen of Heaven, we will do well enough without Her.' "

"Thus His Highness ended his talk with the courier from the Archbishop. The reply was delivered to Innokenty in all its crude and blasphemous form.

"Then the Vladyka decided: 'Since we are not received we shall go ourselves!' He ordered that the holy icon be carried before him to the bastions. Suddenly he was told that the icon would not move, that the horses had stopped. 'Let us carry it then,' said the Vladyka. But the icon refused to be carried farther than the northern side. It could not be moved from the place. Seeing this miracle, a moleben to the Queen of Heaven was said and the Vladyka took back the icon" [15, pp. 110—112]. Two months later, despite the unprecedented bravery of the Russian soldiers and officers, on August 27, 1855, the Feast of St. Pimen the Great, Sevastopol fell. The Russian troops were allowed to march in military order out of the city.

Evident was the Finger of God upon this man of prayer. Tradition tells us how Archbishop Innokenty fearlessly walked through the ranks under enemy fire in Sevastopol, encouraging the

soldiers and officers; sailed in a tugboat in the bay when bombs fell fore and aft. It must be that Divine Providence protected the saint, noted everyone.

In commemoration of the special protection during the difficult years of the Crimean War, Archbishop wrote the Akathistos to the Protecting Veil of the Mother of God; this akathistos is historically connected with the dramatic events in Odessa in 1854 and is dedicated to the Kasperovskaya Icon of the Mother of God. Known to tradition is another protection granted by the Lord to Archbishop Innokenty—the Uncreated Light of Tabor. Innokenty met the defeat of the Russian Army with courage, firmness and submission to the will of God. He clearly saw that it was to be expected. “The real causes of the defeat could not be hidden from his piercing gaze. Innokenty was the first to speak out that everything was not well with us, and not only to say, but to publish. When those near to him tried to dissuade him from printing the sermon, he said: ‘We are successors of Vasiian³ and Filipp⁴. I shall speak this truth on the White Sea at the Solovetsk Monastery too. I am responsible for everything. We monks have nothing to lose’” [16, p. 64]. By that time, however, the social climate had changed (in comparison to the Russia of Tsar Nicholas I) and words of contrition and self-condemnation found vivid response in all hearts. Archbishop Innokenty was called a “great citizen of the land of Russia”.

Peaceful days set in again. St. Innokenty wrote an Akathistos to the Most Holy Theotokos and the Akathistos to the Dormition of the Most Holy Mother of God [17]—both have not been printed to this day. In commemoration of the protection of Odessa in 1854-1855 by the Mother of God, he wrote the Akathistos to the Protecting Veil of the Most Holy Theotokos (7, Vol. 1, p. 194). Finally, in 1857, the Vladyka for the last time visited the Crimea for the restoration of the shrines ruined by the war. “Farewell to the Crimea” is the last page in the righteous life of Archbishop Innokenty. On April 21 he arrived in Evpatoria, a place of great bloodshed during the Crimean War and there celebrated Divine Liturgy. Then he went to the common grave of those who fell in battle and said a panikhida ordering that this should be done annually on the Feast of St. George the Victorious and that a chapel be built on the spot. That was his last divine service and sermon.

On April 25, the Vladyka went to the place of the Alma Battle and “after questioning in detail ordered a panikhida to be held by the grave and he himself knelt “and prayed at a little distance from the priests” [18]. Expressing his desire to build a chapel like the Kazan monument, he travelled to the Bakhchisarai Skete of the

Dormition and inspected it briefly. His last instruction concerning the Bakhchisarai Skete was that a Greek school be set up at the Bakhchisarai cathedral and that the monument to Maria Pototsky be turned into an Orthodox chapel.

On April 28, a gloomy rainy day, he left the skit and went to the Balaklava monastery, inspecting on the way the battlefields in the Inkerman Valley and the Chernaya River. After leaving Khersones he felt worse and on May 2 in the evening he made his confession to Hieromonk Gerasim of the Balaklava monastery. After confession, Vladyka Innokenty spent the whole night in vigil prayer. On May 3 he received Holy Communion after early Liturgy.

On May 4 and 5 he felt better and was able to look over the plans of skit buildings, and instructed that the papers of the eparchial affairs be presented to him. In the evening of May 5 he attended divine service in the church and blessed a postulant of the Khersones skit to novitiate. Noteworthy is the Vladyka's behaviour at the Balaklava monastery: he charged that prayers be said for him in the church, made the cell keepers read aloud the prayers, especially “Have Mercy upon us, O God”; received visitors, tried to conduct his affairs, and made the final corrections in the Akathistos before Holy Communion.

When the Vladyka returned to Odessa noted doctors were called in. After the treatment he felt better, he walked about and received visitors, and occupied himself with current affairs. But by May 15 he felt bad again and for ten days, right up to his death, he could not sleep. On May 25, there was a last flash of life. From early morning to noon he was in the country and asked that the Universal Panikhida be held. Upon returning to the city he received Count Stroganoff. On that day too he blessed one of the cell-keepers to read the Canon to the Holy Trinity. The All-Night Vigil on the eve of Holy Trinity Day was drawing near, afterwards he spoke to his vicar—Bishop Polikarp, who was being sent to head the Russian Religious Mission in Jerusalem and recommended him where to stop over on the way to St. Petersburg. Vladyka asked him to prepare a place for him too in Jerusalem. In the evening he felt worse.

In the last two and a half hours disturbed, but as formerly fully conscious, he ordered a fresh bed of hay to be laid on the floor of the parlour—on the eve of Holy Trinity Day he used to sleep on fresh hay. It was getting light, a little after 4 a. m. on May 26, the Feast of Holy Trinity. The Vladyka rose, made the Sign of the Cross several times and, supported by the cell-keepers, walked slowly through all the rooms; looking out at the dawning day he said: “Lord, what a lovely day! Back in the parlour he asked to be put down on the hay, then said

hurriedly: "Quickly, raise me," and supported by the two cell-keepers on his knees he passed away" [14, pp. 80-83].

In the evening of May 27 the body of the archpastor was taken from the hierarchal chambers to the domestic chapel. On May 29, at 9 a. m. Archbishop Irinarkh of Kishinev and Khotinsk, Vicar of the Kherson Eparchy, and Bishop Polikarp of Odessa, said the panikhida in the domestic chapel after which the mournful procession with the coffin proceeded to the Cathedral Church of the Transfiguration. The city clergy bore the coffin, then came choir and the clerics with banners; Archbishop Irinarkh and Bishop Polikarp walked before the coffin. The procession was led by the common people—representatives of the city's craftsmen, pupils of theological schools, representatives of business circles, of the city дума, as well as clergymen who bore the awards and insignias of the episcopal dignity. At 10 a. m. Archbishop Irinarkh and Bishop Polikarp began to concelebrate Divine Liturgy after which came the funeral service. At 2:30 p. m. to the weeping of all present the coffin was slowly lowered into the grave by the entrance to the right side-chapel in the Transfiguration Cathedral and covered with a slab.

According to eyewitnesses when in the 1930s the cathedral was blasphemously dynamited, the relics of the saint were taken to the Slobodka Cemetery near Odessa. Through the efforts of the late Metropolitan Sergy of Odessa and Kherson, the relics were solemnly translated to the monastery graveyard of the Odessa Monastery of the Holy Dormition in 1987 in the presence of numerous worshippers.

* * *

Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit (Jn. 12. 24), and so it is. Archbishop Innokenty died but he is alive, a saint of God according to his many acts to the glory of the Creator and thereby lives in the memory of posterity and in history, the true content of which is Christ, for He is the beginning, the middle, and the end. The works of Archbishop Innokenty, his hierarchal efforts and their fruits *do follow him* (Rev. 14. 13); *he was a man sent from God* (Jn. 1. 6) to the Orthodox Russian people. With his inner feats he won the fruits of the Holy Spirit: wisdom, maturity, simplicity, the burning with divine flame. And this image of St. Innokenty lives in the hearts of the faithful who come to pray by his grave at the Monastery of the Holy Dormition in Odessa.

NOTES

¹ Sturdze, Aleksandr Skarlatovich (1791-1854)—a political and religious writer and a diplomat. From 1819 lived in Odessa. A friend of N. V. Gogol and Archbishop Innokenty

of Kherson and Tavrida. Gogol got to know Archbishop Innokenty through A. S. Sturdze.

² His Highness—Prince Menshikov, Aleksandr Sergeevich (1787-1869), admiral. In 1829-1859, Chief of Naval Staff. During the Crimean War he was commander-in-chief of the Russian troops.

³ Vassian, a monk, in the world Prince Patrikeev († cir. 1545), a convinced advocate of non-grubbing in Russia. Spoke out against the ecclesiastical grubbing and fawning of Metropolitan Daniil of Moscow, and against the divorce of the Grand Duke Vasily III from his first wife, Solomonia. Fell into disfavour and was banished to different monasteries. He died in exile.

⁴ Filipp, the hieromartyr, Metropolitan of Moscow (from 1566). He publicly chastised Tsar Ivan the Terrible and his Oprichniks and execution of innocent people. In 1568 he was defamed and dethroned from the Metropolitan See. Strangled to death by order of the tsar in 1570. Feast days, January 9 and July 3.

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The Sacrament of Matrimony

The Order of Crowning

After the prayer "Our Father" in which the newly-weds witness their readiness to serve the Lord and to fulfil His will in family life, they drink from the common Cup which is a cup filled with red wine. At the end of the prayer or at the words "bless with Thy spiritual blessing" the priest blesses it.

He gives the espoused couple to drink thrice from the common Cup, first the husband, as head of the family, and then the wife. Usually three mouthfuls are taken—the husband and then the wife. The drinking of the wine recalls the miraculous turning of the water into wine wrought by Jesus Christ at Cana of Galilee. The common Cup is drunk as a symbol of complete unity of the spouses, sealed in the Sacrament administered. Thenceforth the husband and wife have a common life—one fate, same thoughts, same desires, and one body. In this indissoluble union they will be between themselves the cup of joy and sorrow, sadness and consolation.

After proffering the cup, the priest joins the right hand of the husband with the right hand of the wife then covers the joined hands with the epitrachelion and places his hand on top. This signifies that through the hand of the priest the husband receives the life from the Church herself, joining them in Christ forever.

Holding his right hand on the joined hands of the husband and wife, and the Altar Cross in his left, the priest leads the newly-weds thrice round the lectern. The circle symbolizes eternity; the walking round is done three times to the glory of the Holy Trinity, Who is thus invoked to witness the vow taken before the Church to keep the espoused union forever.

At the first walk round the lectern, the priest and all those present or the choir sing the troparion: Rejoice, O Isaiah! A Virgin is with child, and shall bear a Son, Emmanuel, both God and Man: and Orient be His name; Whom magnifying we call the Virgin blessed." In this troparion the Blessed Virgin Who had lived in the Mystery of the Incarnation of the Son of God is praised. The participation of the Mother of God in family life is admitted by the Church as fundamental, that is why this troparion is sung at this point.

Sung at the second round is the troparion: "O Holy martyrs, who fought the good fight and have received

your crowns: Entreat ye the Lord that he will have mercy on our souls." In it glorified and invoked to pray for men are the saints and martyrs, who have vanquished sinful passions and are crowned with the Lord's glory, so that they may strengthen in the newly-weds their readiness for confessional and spiritual feats. The crowns on the heads of the newly-weds symbolize the martyr's crowns: over the crowns rises a cross. In their mutual married life they will have to bear a common cross, subdue their self-love, be stricter to themselves and tolerant to each other, endure difficulties unavoidable on life's path.

At the third time round the lectern the troparion sung is: "Glory to thee, O Christ God, the Apostles' boast, the Martyrs' joy, whose preaching was the consubstantial Trinity." It offers thanksgiving for the completion of the marriage in the Lord; the Church expresses the hope that the joint family life will prove to be a living sermon of the consubstantial Trinity in faith, hope, love and Christian piety.

After the triple walk round the lectern, the husband and wife are returned to their places, from which the white cloth, upon which they stood, is removed. The priest laying the Cross on the lectern, faces the groom and raising the crown on his head, says: "Be thou exalted, O Bridegroom, like unto Abraham; and be thou blessed, like unto Isaac; and do thou multiply like unto Jacob, walking in peace, and keeping the commandments of God in righteousness."

Having said this the priest proffers the small icon of the Saviour on the crown for the groom to kiss and then lays it on the tray.

Afterwards he takes the crown off the head of the bride and says: "And thou, O Bride: Be thou exalted like unto Sarah and exult thou, like unto Rebecca; and do thou multiply like unto Rachel: and rejoice thou in thy husband, fulfilling the conditions of the law: for so is it wellpleasing unto God."

Having proffered the image of the Mother of God on the crown to the bride to kiss he lays it on the tray.

"Let us pray to the Lord," chants the deacon. The choir: "Lord, have mercy upon us." And the priest prays: "O God, our Lord, Who didst come to Cana of Galilee, and didst bless there the marriage feast: bless, also these thy servants, who through thy good providence are now united together in wedlock. Bless their goings out and their comings in: replenish their life with good things: receive their crowns into thy kingdom, preserving them spotless, blameless, and without reproach, unto ages of ages." The choir: "Amen."

Then the priest intones: "Peace be with you all."

The choir: "And with thy spirit." The deacon: "Bow your heads unto the Lord." The choir: "To Thee, O Lord." And the priest, turning to face the newly-weds who are standing with bent heads, intones the prayer of blessing: "May the Father, and the Son, and the Holy Spirit, the all-holy, consubstantial and life-giving Trinity, one Godhead, and one Kingdom, bless you; and grant unto you length of days, fair children, prosperity of life, and faith: and fill you with abundance of all earthly good things, and make you worthy to obtain the blessings of the promise: through the prayers of the holy Birth-giver of God, and of all the Saints. Amen."

After this prayer the priest as a rule pronounces the Dismissal, but in practice he reads two more prayers "for the removal of the crowns on the eighth day." In the old days the newly-wed couple wore the crowns for seven days and dedicated this period to going to church and giving meaning to the family as "home church". On the eighth day they went to church to have the crowns removed by the priest so that they might consummate their marriage. This custom was in common with the other early Christian custom, when the newly-baptized wore the white robe for seven days, and on the eighth took it off receiving the blessing of the priest to resume the work of everyday life.

At the ritual of removing the crowns the priest prays: "O Lord our God, Who hast blessed the crown of the year, and permittest these crowns to be laid upon those who are united to one another by the law of marriage, and thus grantest unto them, as it were a reward of chastity; for they are pure who are united in the marriage which thou hast made lawful: Do thou bless also in the removal of these crowns those who have been united to one another, and preserve their union indissoluble; that they may evermore give thanks unto Thine all-holy Name, of the Father, and of the Son, and of the Holy Spirit, now and ever, and unto ages of ages. Amen."

Then the priest intones: "Peace be to you all", and continues: "These Thy servants having come together in concord, O Lord, and having accomplished the compact of marriage, as at Cana of Galilee, and contracted the pledges thereof, ascribe glory unto Thee, to the Father,

and to the Son, and to the Holy Spirit, now, and ever, and unto ages of ages. Amen."

After these prayers the priest says the Dismissal. The deacon: "Wisdom." The priest says: "O Most Holy, Mother of God, save us." The choir: "More honourable than the Cherubim..." The priest: "Glory to Thee, O Christ our hope, glory to Thee." The choir: "Glory to the Father, and to the Son, and to the Holy Spirit, now, and ever and unto ages of ages. Amen. Lord, have mercy (thrice). Bless."

Then the priest taking up the Cross from the lectern and facing the bride and groom says the Dismissal: "May He Who by His presence at the marriage feast in Cana of Galilee did declare marriage to be an honourable estate, Christ our true God; through the prayers of His all-holy Mother; of the holy, glorious and all-laudable Apostles; of the holy, God-crowned Kings and Saints-equal-to-the-Apostles Constantine and Helena: of the holy Great Martyr, Procopius; and of all the Saints, have mercy upon you and save you: forasmuch as He is good, and loveth mankind."

The choir: "Amen." The priest blesses the couple with the Holy Cross and taking from them their candles congratulates them on the joy of receiving God's blessing upon their married life.

After this the priest leads them on to the ambo, chants in their honour "Many Years" and tells them to kiss the icons of Christ the Saviour and of the Mother of God. And then taking them back to the former place on the ambo, blesses them with the holy icons with which their parents had blessed them before the wedding with the words: "May the Lord of Sion bless you, and may you see Holy Jerusalem in all the days of your life, and may He make your path straight in the world to the glory of His Holy Name. Amen."

After the blessing with the icons the newly-weds turn to face those present and receive their congratulations standing on the lower step of the ambo.

Archpriest GENNADY NEFEDOV,
teacher at the MTS

(to be concluded)

QUESTIONS AND ANSWERS

What should a Christian know when he is in the presence of the passing away of a dear person?

A Christian in the presence of the last days on earth of a person dear and near to him should above all be aware of the significance of the days which are usually called the eve of a man's life.

God, Who created Heaven and Earth, gave the beginning to life on earth; everything created by Him has a beginning (generation) of life, a culmination of development and a setting.

We observe how the sun sets in the west, disappears from view and appears again in the morning, filling the earth with its light. The time from the setting of the sun to the

next sunset is called in Holy Scripture a day. *And the evening and the morning were the first day* (Gen. 1. 5).

Man, beginning from Adam, blessed by Lord, lived a definite number of years allotted to him on earth; gave birth to sons and daughters in their own image and then died (Gen. 5. 2, 5, 8, 11, 14, 17, 20, 27, 31; 9. 28; 23.2; 25.8 and so on) and *was gathered to his people* (Gen. 25.8, 49.33).

However, *they which are the children of the flesh, these are not the children of God; but the children of the promise are counted for the seed* (Rom. 9.8), says St. Paul. Life in flesh is only the evening of man's life, after which comes the morning of the fulfilment of God's promise. That is

why on the eve of his life man expects "the resurrection of the dead, and the life in the world to come" (The Creed), the morning of Eternal Life, life in communion with God.

In the liturgical practice of Church life this order is reflected in the daily cycle. The Church day begins with the order of Vespers, then comes the Compline, Midnight Office, Matins, Hours, and, the crown of all, Divine Liturgy. *And the evening and the morning were the first day.*

The life of a Christian in the Church is organized so that night in the usual sense of rest "for our frailty, and relieving the labour of our ever-burdened flesh (morning prayer) turns into a feat of All-Night Vigil and transforms into the expectation of the "bright and manifest day" when Christ will come. Divine Liturgy is the zenith of the manifestation of the Sun of Righteousness—Christ, Which illumines the whole life of man. *If any man walk in the day, he stumbleth not, because he seeth the light of this world* (Jn. 11.9), says the Son of God.

The Gospel meaning of *walk in the day* covers the thoughts, deeds and relations of man with the environment, Nature, and the world of Angels, if they are permeated with Divine

Light and sincere love. A man who comes to know the Divine and human creation walks in the light and does not stumble. He achieves the life which was in Christ and *was the light of men. And the light shineth in darkness; and the darkness comprehended it not* (Jn. 1. 4-5).

A man awaits the life of a future age in the hope that the darkness of demoniac influence and sinful life will not take hold of his soul and obstruct the light of life in it and deprive him of the possibility to await the dawn of the bright and manifest day of the coming of the Son of God to judge people.

The principle care of a Christian in the face of death must be a practical participation in the liturgical life of the Holy Church, in the Sacrament of Penance and Holy Communion. When a man is weak his near and dear ones encourage him, speaking of the coming transition to Eternity as a bright event although awesome. They help him to attend service in church, to receive the Body and Blood of Christ our God, or they summon a priest to administer the Sacrament of Penance and to communicate the sick Christian at home.

CHURCH MUSIC

Pre-Christmas Festival

The Second Moscow Festival of Russian Orthodox Music was held from January 1 to 5, 1990, with recitals at the Column Hall of the Trade Union House, the Rachmaninov Hall of the Conservatoire, the Glinka Museum of Music Culture, Church of the Resurrection in Uspensky Vrazhek and the Church of St. Barbara the Martyr.

Church singing means, above all, texts of the word put to music. The music is to bring out the deeper spiritual significance of the word.

The Second Festival saw more choirs of a high liturgical standard. Canonical church singing was most impressively presented by the choir of the Trinity-St. Sergy Lavra conducted by Archimandrite Matfei Morzhynyl. Father Matfei has been with the Lavra since his youth and has devoted thirty years to monastic singing. Over the years he founded two highly professional choirs. Their programmes, always thoroughly thought out, are designed to better convey the spirit of Orthodoxy to the listener.

Praise is also due to some Moscow church choirs which presented traditional Orthodox singing in a varied repertoire. This applies above all to the choir of the Church of St. Pimen the Great, conducted by S. Belikov, the choir of the Church of John the Baptist in Presnya, conducted by

A. Rodionov, and the choir of St. Nicholas' Church in Khamovniki, conducted by E. Avetisian.

Soft, prayerfully fervent singing is the hallmark of the choir of Sts. Cyril and Methodius' Church from the Polish city of Wroclaw, led by Gregor Cybulski. The choristers of Three Saints' Church in Kharkov (precentor: S. Kurilo) gave a convincing performance: the pieces from the liturgy of A. Nikolsky had a reverential, lofty ring, and the Ukrainian Christmas carols were marked by an exquisite gentleness.

Solid professionalism is the distinctive feature of the male choir of the Publishing Department of the Moscow Patriarchate led by S. Krivobokov and of the choir of the Moscow Church of the Resurrection conducted by A. Rybakova. The students of the Moscow Aleksandr Sveshnikov School of Choral Singing, led by V. Popov, displayed high skill, as usual.

Some of the choirs undoubtedly have yet to reach the required standard. Unfortunately, there were also instances of a regrettably negligent attitude to the Church Slavonic language, of failure to abide by the canonical text and of incorrect phonetic stress in words.

Old Russian hymns figured in the programmes of Father Matfei's and S. Krivobokov's choirs,

but also—and this was welcome news—in the recitals of the recently formed Chelyabinsk Oktoikh ensemble, led by V. Usoltsev. This choir has yet to find its exact artistic identity and raise its skill through the study of living tradition.

The *Domestic Stefan* male chamber choir from Yugoslavia displayed a highly original and very attractive manner in performing old Serbian and Byzantine hymns. It deservedly received the special prize of the festival, sponsored by the journal *Muzykalnaya zhizn*.

In this brief review we pass no judgment on the artistic standard of the many state choirs, but we must mention the Byelorussian Television and Radio Choir (Minsk), led by Prof. V. Rovdo.

Preparations are under way for the third pre-Christmas choral festival. The study of this country's church music is of great spiritual and educational importance. It is essential to introduce as many young people as possible to the musical heritage of Russian Orthodoxy and revive the tradition of children's singing in church. Let us hope that the third festival will further contribute to the renaissance of our centuries-old national spiritual culture.

Natalia DIVAKOVA

The Mercy of Peace

"He Is My Helper and Protector" Chant
Arranged by Hieromonk Vissarion Uvarov

С. А. Т. Б.

Не скоро

Ми_лость ми_ра, жер_тву хва_ле_ни_я. И со ду_хом тво_им.

И_ма_мы ко Го_спо_ду. До_стой_но и пра_вед_но

есть по_кла_ня_ти_ся От_цу и Сы_ну и Свя_то_му Ду_ху, Трой_

-це Е_ди_но_сущ_ней и Не_раз_дель_ней. Свят, Свят,

Свят Го_сподь Са_ва_оф, и_сполнь не_бо и зем_ля

сла_вы Тво_е_я, о_сан_на в выш_них,

This hymn can be sung largo at the Liturgy of St. Basil the Great.

бла - го - сло - вен Гря - дый во и - мя Го - спо -
 дне, о - сан - на в выш - них, о - сан - на в выш - них.
 А - минь. А - минь. Те - бе по -
 ем, Те - бе бла - го - сло - вим, Те - бе бла - го - да -
 - рим, бла - го - да - рим, Го - спо - ди, и мо - лим Ти
 ся, и мо - лим Ти ся, и мо - лим Ти ся, Бо - же
 наш, и мо - лим Ти ся, Бо - же наш, Бо - же наш.

Медленно
p
pp

New Jerusalem: Memories of the Future, or the Chronicle of a Dream

And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away (Rev. 21. 1-4).

Snow obliterates footsteps on the road leading to Novy Jerusalem (New Jerusalem). A rickety bridge, a gift from some army unit to the residents of the town of Istra, takes us across the River Jordan. Mount Tabor lies to the north, Mount of

Olives to the East and straight ahead of us we see the shining domes of New Jerusalem towering over Zion.

Having the glory of God: and her light was like unto a stone most precious, even like a jasper stone, clear as crystal; And had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel... And the building of the wall of it was of jasper: and the city was pure gold, like unto clear glass... And the twelve gates were twelve pearls; every several gate was of one pearl: and the street of the city was pure gold, as it were transparent glass. And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it (Rev. 21. 11-22).

It used to be one of the biggest monasteries of the land. Located on the same meridian as Jerusalem, it was conceived as its likeness. A site on the bank of the Istra was cleared

of forest, and more soil was piled to make the monastery hill higher and to strengthen it. Laying out the plan of the monastery the architects used maps of Palestine and descriptions of its holy places left by Arseny Sukhanov in his "Proskynesis" which he wrote after his two visits to the Holy Land in 1653-1655. The central monastery temple—the Resurrection Cathedral—was modelled on the central Christian holy shrine—the Church of the Holy Sepulchre. However, it would probably be wrong to conclude that the monastery on the Istra was merely a copy of the Holy Land on a smaller scale. The complex was intended as a vivid reminder to the Russian faithful of the holy places which had a very special role to play in their lives and which were all combined into a single Christocentral whole (which is accentuated by the architectonics of the Resurrection Cathedral). The New Jerusalem Monastery was an embodiment, but not of the historical Holy City, but of the Russian dream of the Heavenly Jerusalem... It was like someone torn away from his native soil and deciding to build a replica of his family house. He would hardly build an exact copy of the original, but some ideal Home combining memories of the past with dreams for the future. And this is exactly the way the New Jerusalem Monastery was conceived and built.

The majestic central Cathedral of the Resurrection consists of three parts integrated into a single whole: the central cruciform temple topped with a dome, a basement Church of Sts. Constantine and Helen lying six metres below ground level, and a ro-



Окрестности Москвы
Environ de Moscou

Новый Иерусалимъ
Nouvel Jérusalem

New Jerusalem. Over-the-Gate Church of the Entrance of the Lord into Jerusalem

unda church with an 18-metre high ent roof, the biggest such structure at that time. All these parts are integrated into a single whole, developing from bottom upwards and converging on a single common centre.

It was originally intended to have 65 side-chapels in the cathedral for the number of days in a year so that Divine Liturgy could be celebrated every day in a different sanctuary. But the task proved to be too complicated technically, and the original number of side-chapels was 14. By the time the cathedral was destroyed in 1941 this number rose to nearly 30.

In the centre of the rotunda there is a small chapel of white stone—the Holy Sepulchre. To the right of the main entrance formed by the Parade and Judgement doors, there is the Golgotha Side-chapel. Tradition has it that buried under the Calvary are Adam and Christ of the Most High God Melchizedek. In the Church of the Holy Sepulchre this place is occupied by the Chapel of St. John the Baptist. Under the Golgotha of the Resurrection Cathedral there is also Side-Chapel of the Beheading of St. John the Baptist.

In the 17th century the cathedral was decorated inside and outside with glazed painted tiles which gave it a festive appearance. Bands of tiles arranged in a hierarchic order accentuated the central architectural elements and bound them into a harmonious single whole. In general, every element of this truly extraordinary edifice betrays a striving for general unity while preserving the diversity of forms.

With time, the cathedral lost its original appearance. The 18th century—the age of baroque—was dominated by striving after pompous and theatrical effects. The famous flat roofs of the cathedral were replaced with pitched ones and the basement church was decorated with a pompous facade. The bands of tiles were replaced with baroque stucco moulding. The old ceramic iconostases gave way to rows of icons that looked more like ordinary oil paintings. It was then that the huge brick



tent roof collapsed. A new wooden one, designed and built by the architects Rastrelli and Blank, was hailed as a masterpiece of 18th-century architecture. It is pierced with three tiers of 60 windows or skylights. Photographs taken at the turn of this century show the interior of the huge cathedral as being full of air and light. The skylights were arranged in such a way that sunlight fell straight into the temple's interior illuminating its entire space.

It might also be added that in the 17th century the monastery boasted what was probably the largest library in the land, that it had its school of poets, produced Russia's first plays for choristers with linear notation instead of the Old Russian kryuks (neums). It was hailed by many a Russian poet, including Derzhavin.

In the 19th and the beginning of the 20th centuries the cloister retained its significance as one of the main centres of religious pilgrimage... But none of these characteristics can fully explain the very special religious feeling and interest associated with the monastery over the centuries.

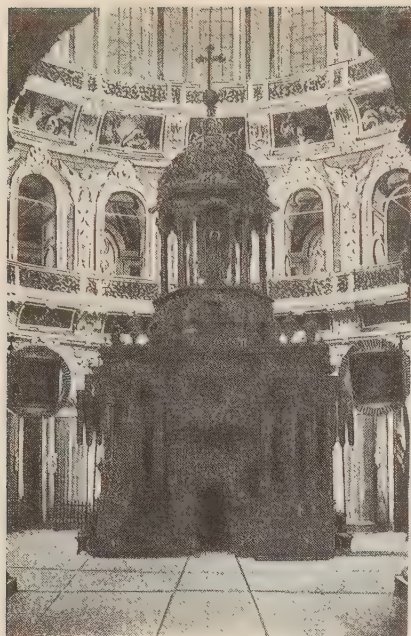
Every generation discovered in it something new. But despite all the alterations New Jerusalem had undergone, the original dream of the Heavenly City remained as remote at the turn of the century as it was in the 17th century. But although it was never translated into reality, the coveted dream has never been forgotten. Even now each architectural element of the former monastery and

its empty and cold cathedral is profoundly symbolic, generating a chain of memories and vague nostalgic associations...

There can be no eternity without the present. The ideal of genuine beauty and truth, which transcends the confines of time and matter, cannot be grasped without a historical context which brought it to life, without the context of human personality. For the New Jerusalem Monastery this historical context is the 17th century and the dominating personality is Patriarch Nikon.

In the 17th century Russia had some 15 thousand churches, 650 cloisters and over 100 thousand clerics. The "particular piety" of the Russian faithful was discussed at length by a historian of the period, Archdeacon Paul of Aleppo who accompanied his father, Patriarch Macarios of Antioch, on his visits to Russia in 1652-1659.

He wrote of the visitors being surprised by what they saw in Russian churches. Apart from the prescriptions of the Typicon, everyone, from noblemen to commoners, kept weekly fasts, went to church as often as they could, and made frequent prostrations. They fasted daily until the end of the mid-day service. Their manner was extremely modest and humble towards the poor, and they would often stop and pray during the day in front of every icon they set their eyes on. Should they happen to pass by a church, or ten churches located one right after the other, they stop and pray



Sepulchre of the Resurrection Cathedral

The Dormition Side-Chapel of the Resurrection Cathedral



at each of them, making three bows. This is done not only by men, but even more so by women.

And there were iron chains at the entrance to some churches specially intended as a punishment for late-comers. The Council of 1667 noted sadly that people in church choose each a particular icon before which they light candles and pray. During the Astrakhan rebellion murderous Cossacks did not dare to lay their hands on Metropolitan Iosif as long as he remained clad in his primatial vestments. "How can one touch such rank even with one's little finger", they said. But as soon as the Metropolitan appeared without his mantle, he was murdered on the spot.

We read on in the old travelogues: "And should an archpastor have need to pass something to a layman, he does this with a bow, even if this be a child or a woman. And even military commanders bow down to beggars, as priests do to women and children..." Is this not a truly blessed land?"—exclaimed the impressed Byzantine visitors. "It is here that Christian faith is truly kept in all purity."

But the penalties for crimes were savagely harsh: those caught smoking tobacco lost their noses, guilty of sodomy were burnt at the stake, and a silversmith caught cheating was made to swallow his silverware molten over a fire. People caught drunk during Lent were stripped naked and led through the snow-covered streets with hands tied behind their back. An executioner was walking behind, proclaiming his crime in a loud voice and flogging the culprit with a heavy lash so that blood would be streaming from his back and shoulders.

There were no schools or schooling, which was regarded as a source of evil heresies. Russia had the indisputable monopoly on the Orthodox truth—a prevailing view which was responsible for the alienation and isolation of the Russian church life. Departures from the liturgy of the other Eastern Churches could be observed. There was no common Rule and simultaneous reading and singing was practiced of parts of the service.

The latter practice was bitterly opposed and denounced by a group called "Zealots of piety" among whose members were the future Patriarch Nikon and his bitter rival and enemy Archpriest Avvakum...

The latter and his supporters failed to win village priests to their side, and Avvakum himself was beaten and

fled to Moscow. The reform was pushed through by Nikon who amended the ritual in keeping with the Greek Rule. He also had service books corrected in keeping with Greek ones and issued a new Service Book.

In launching his reform, Nikon brushed aside the established rites and traditions, denouncing them as unwarranted "innovations" in the practices of the true early Church. And although this true Church might have been a mere figment of the Patriarch's imagination, the unreality of his dream made it all the more desirable as the ideal for the Russian Church. When confronted with icons "of the Frankish manner", Nikon denounced them as heretic "innovations" in a public announcement on Orthodoxy Sunday of 1655, having been previously reaffirmed in his view by the Eastern Patriarchs. In his travelogues Paul of Aleppo stressed Russian profoundly reverential attitude to any icon as a Divine image. But the Patriarch staged a kind of public execution of "Frankish" icons during which he personally smashed them against the floor and then ordered the pieces to be thrown into fire.

When accepting patriarchal dignity in 1652, Nikon demanded that he "be honoured as the archpastor and father, be obeyed in all things and be given an opportunity to put the Church in order". It was only on this condition that he accepted his dignity, and compromise was unknown to him. Six years later, when he fell out with the tsar, he, just as resolutely as he smashed the hateful "alien" icons, took off his primatial vestments, took leave of the Moscow faithful and withdrew into his refuge—the New Jerusalem Monastery.

The Patriarch seemed to be a symbol of his time when Christians, who read about Jesus and the woman taken in adultery and, honoured the poor, at the same time tortured and savagely murdered fellow men accused of crime. Nikon championed the poor and the unfortunate before the tsar, and opened almshouses for them with one hand, and erected a palatial residence for himself with the other. He also tried to elevate the morals of the clergy, but did this by the methods of his time. Widowed priests who attempted remarriage were locked up in a special cell at the Lavra and starved. He reintroduced sermons in church after a long period of silence and took pains to promote

education, specially inviting learned monks from Southern Russia and setting up the Graeco-Latin School of Epifany Slavenitsky. In the meanwhile, the "Zealots of piety" circle, that pioneered spiritual enlightenment of Russia, was dissolved and Nikon banished some of his former friends to remote monasteries and Avvakum was exiled to Siberia. Without seeking the consent of a Church council, Nikon ordered Bishop Pavel of Kolomna to be flogged and banished. And, finally, he himself abandoned his post without consulting anyone.

And he left to us his New Jerusalem.

And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honour into it. And the gates of it shall not be shut at all by day: for there shall be no night there (Rev. 21. 24-25).

This is the only visible trace left to us from Patriarch Nikon and all his works. Everything else are but human actions which, taken at their face value and without considering their motivations, can neither justify nor condemn the disgraced Patriarch. New Jerusalem reveals the motivation. It elevates Nikon with all his contradictions over his time, which was just as full of contradictions, revealing him as an extemporal figure.

And they shall bring the glory and honour of the nations into it. And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life (Rev. 21. 26-27).

So, what was the path that brought Nikita Minov, the son of a Nizhny Novgorod merchant, to his life-long dream?

He learned to read and write early on from a village deacon. At the age of twelve he ran away from home and settled in a monastery. Not to miss Matins, he would camp for the night by the bells on the belfry. He started several famous cloisters, including the Monastery of the Iberian Icon of the Mother God on an islet in Lake Valdai, fashioned after the Monastery on Mount Athos, and the Monastery of the Holy Cross in the White Sea in honour of the cloister of the same name near Jerusalem. And then there came his New Jerusalem Monastery of the

Resurrection—the finishing touch to his ambitious plan.

It was built by a Patriarch who was out of favour with the tsar. The construction was started in April 1658, and in June "the most wise duet" of the tsar and the Patriarch collapsed. Nikon withdrew into New Jerusalem, spending Lent in a nearby hermitage. He had at his disposal a tiny chamber and two churches. This life went on until his trial in 1666. After that he never set foot in New Jerusalem again. He was exiled first to the St. Ferapont Monastery and later, after the death of Tsar Aleksei Mikhailovich, to the St. Cyril Monastery. It was only Tsar Feodor, the son of Aleksei Mikhailovich, who remembered the disgraced Patriarch and permitted him to return to New Jerusalem.

But it was only his mortal remains that reached the monastery. Nikon died on the way to New Jerusalem. The funeral ceremony was conducted according to the archpastoral order and the tsar walked in the funeral procession.

I mention all these personal facts because without them one cannot understand New Jerusalem and all it stands for. Nikon left his heart among these ancient stones. According to his will, he was laid to rest under the Golgotha—in the Chapel of the Beheading of St. John the Baptist.

This happened more than 300 years ago. Looking at these events from a historical perspective, and free from many prejudices of the past, we can pass a more unbiased judgement on Nikon. For objectivity's sake we must give up the traditional image of a church functionary obsessed with the idea of asserting his authority over that of the sovereign who lost the race for power.

Nikon's relations with the tsar were far more complicated than this simple scenario suggests. As such, they deserve special consideration as a personal tragedy of two very close friends who were doomed to become bitter enemies. In his usual domineering manner, Nikon overstepped some unspoken, but inviolable bounds. His authority reached a height which he could not possibly sustain. He became a bosom friend of the monarch and practically shared his power, which was emphasized by his title of Great Sovereign. Greek visitors who attended services celebrated by the Patriarch in the presence of the tsar describe Nikon's influence on Aleksei Mikhailovich as simply incredible: "And



An anonymous artist. Patriarch Nikon with clergy. Oil on canvas

we beheld a miracle most wonderful! The tsar stood bareheaded, and the Patriarch wore the mitre! The former stood with his hands crossed on the chest, and the latter was gesticulating in front of him and exhorting him in a most agitated manner; one stood with his head bowed in silence, and the other inclined to him his mitred head as he preached... as if a master was talking to his servant."

The voice of the Patriarch carried decisive weight in all matters of state, and when the sovereign embarked upon a military expedition Nikon took over the government. A new formula was coined for government decrees: "His Holiness the Patriarch has directed, and the boyars decreed". Nikon maintained personal rule over Church affairs, condemning hierarchs as he pleased and without the required consent of a Church council. His personal landed estates were outside government jurisdiction and their size increased more than threefold over the years of his rule. Noblemen, like Church hierarchs, trembled in his presence, knowing that the tsar never interfered in his decisions. Finally, the incredible pyramid of power erected by Nikon collapsed, burying him under its ruins. His downfall was hastened by members of the royal court, and even Nikon's former friends from among "the zealots of

piety" who turned into his bitter enemies. Among them were Avvakum and also adventurers like the former Metropolitan of Gaza, Paisios Ligarid who was invited by Nikon to conduct the work of enlightenment, but turned the best of his talents to court intrigues.

Tsar Aleksei Mikhailovich became disillusioned with his mentor whom he begged six years before, in 1652, to accept the patriarchal dignity and promised to obey him "as his superior, and pastor and best beloved father". The tsar refused to see the Patriarch and Nikon was told of the sovereign's particular displeasure with his title of Great Sovereign. The tsar condemned Nikon's arbitrary decision to leave his post and refused to receive him when Nikon made an attempt to return to Moscow in December 1664. In his letter to Aleksei Mikhailovich the Patriarch begged to be received "in the Name of the Lord". He was told to leave the capital without delay. At the Church Council of 1666 it was the tsar himself who brought the main charges against Nikon.

Yet, there was more in the tsar's attitude towards his former tutor than meets the eye. His very reluctance to see the Patriarch creates the impression that the sovereign was afraid of yielding to the superior will of his opponent. The youth, once swept away with the keen intelligence and resolve of the strong-willed cleric, has grown into a mature sovereign who was no longer prepared to share his power and authority. But the domineering Primate failed to appreciate this change, or could not bring himself to accept it. And even then the bond of the old friendship was still strong and the two could have made up their quarrel had it not been for some third parties who rushed to take advantage of the situation. Nikon's attempted return proves that he counted on reconciliation. As for the tsar, he refused to endorse the first decision of the 1660 Church Council which stripped Nikon of his dignity and defrocked him. But the rift continued to grow. It is interesting to note that after Nikon's final condemnation by the Church Council of 1666 followed by his exile to the St. Ferapont Monastery, the tsar did not consign his former mentor and colleague to oblivion. But Nikon ignored all signs of royal attention.

The final scene of the tragedy was

as follows: from his deathbed the tsar petitioned Nikon for forgiveness and the absolution of sins. They say that Nikon read the message with tears in his eyes, but refused to forgive or forget. And he might have well been moved by his insulted affection for the tsar. An old Chinese wisdom says: excessive courage ceases to be brave, just as excessive honesty is no longer honest and excessive kindness is not kind any more.

The figure of Patriarch Nikon is a puzzle of his epoch. Was he understood by his contemporaries? He was popular in the extreme and people flocked to the St. Ferapont Monastery to avail themselves of spiritual counsel and prayers of the disgraced Primate. But the Istra never turned into the Jordan and Nikon's hermitage into Capernaum. The Council of 1666 denounced the building of the New Jerusalem Monastery as betraying Nikon's arrogant pride.

And the council fathers were probably right and it was ridiculous and absurd building a second Gethsemane, Bethlehem and Bethany. They say there is but one step from the great to the ridiculous. Marked on the monastery map next to "Mount Tabor" are a barn and a cattle-yard. And yet the great Russian poet Lermontov could not restrain his feelings at the sight of New Jerusalem. Who can recall today the charges against Nikon? And his New Jerusalem still stands in its unspoken majesty. Truly, a stone rejected by the builders and an irony of history!

Now the celebrated cloister is but a pathetic shadow of its former glory. The ruins symbolizing three layers of history: biblical, of the era of Patriarch Nikon, and also its own. The wonderful dream born in a hard and troubled time which continued to excite human feelings and imagination for centuries. The walls have been reduced to rubble, but the dream lives on. And it calls for action. The haunting shadows of once splendid beauty and the looming threat of losing it forever give plenty of food for thought. The magic of New Jerusalem still runs as strong as ever, and people who come out of mere curiosity find themselves staying there for years and working on its reconstruction. Others just come and go. Just like for music, one has to have "an ear" for beauty. All of the monastery churches stand empty and abandoned including the huge Resurrection Cathedral with its gaping holes of skylights and dark

interior. Not a trace remains of the former lavish decor. The tomb of Patriarch Nikon is all that is left of the past.

But take a closer look at the ruins and you will see the miracle of an idea stripped of everything superficial and unimportant. Time saves the wheat among the tares. The truth lives on, and everything false is forgotten.

And there shall be no more curse but the throne of God and of the Lamb shall be in it; and his servants shall serve him: And they shall see his face; and his name shall be in their foreheads. And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever (Rev. 22.3-5)

P. SHURYG

A Tour of Moscow

Church of the Dormition in Pokrovka Street

"Pokrovka" is a former name of today's Chernyshevsky Street. But do not look for the church — no trace of it is left. For many decades already in place of the ancient building there has been a poor small public garden with a couple of stunted trees that will neither save you from troublesome street noise nor hide you from rain or summer heat. There is also a flower shop there — a temporary building (temporary for so many years...). Both the public garden and the shop are at the corner of Potapovsky Lane. The name of the lane is the only memory left from the church that used to be in this place. It had been called Bolshoi Uspensky (Dormition) Lane till 1922 when religious and other "ideologically unfit" names were wiped off from the map of Moscow; it was decided to give the lane a new name. Somebody (we are grateful to him for it now) proposed to call it Potapovsky Lane in honour of a talented Russian serf architect Petr Potapov. A serf—what can be better! And the committee approved the proposal. I do not know whether it was noted or not in the committee's protocol what was Petr Potapov known for in Russian architecture, but the experts of Moscow antiquity remember very well that he became famous as the architect of the Church of the Dormition built in 1695-1699 at the corner of Krivoi (later Bolshoi Uspensky, now Potapovsky) Lane. "Krivoi" means "curved". This name existed till the second half of the 19th century when the city authorities decided to make the Moscow toponymy more euphonic.

Petr Potapov's Church was a famous and venerated one in Moscow. "The Church of the Dormition in Pokrovka Street has 13 domes forming a beautiful pyramid. Outstanding architecture of the church attracted attention of Napoleon, who ordered to save it from fire",—said the 1896 Moscow guide-book.

Many sources mention the fact that when Pokrovka street was on fire the French emperor ordered to constantly pour water on the Church of the Dormition. Napoleon, they said, wished there had been such a church in Paris, and had it been possible, would have moved it to Paris.

The church in Pokrovka Street was highly appreciated by Vasily Bazhenov and Nikolai Karamzin.

And here is what the 1833 Moscow guide-book said about this marvellous piece of art:

"Dear reader, stop and enjoy the sight of this church built as they say in the days of Boris Godunov. It is a beautiful mixture of Gothic and Italian tastes; however it cannot be called a mixture, for one would not see too much of the Gothic or too much of the Italian style in it. It is an ideal. At first glance it gives one the impression of an agglomerate of churches, however, if you look more attentively you will see symmetry and lightness in all its parts that is beyond human understanding."

A memorial plaque indicating the date of the laying of the church (October 25, 1696) and the name of the architect (Petrushka Potapov) is said to have been at the entrance of the church.

The church was built on donations from Ivan Sverchkov, a merchant, and used to be the burial-vault of his family. In his honour one of the neighbouring lanes was called Sverchkov Lane, probably by the same expert in the history of the city who had the happy idea to immortalize the name of architect Potapov.

Now a few words about this part of Moscow. Before Peter the Great craftsmen working for the tsar court used to live here. In old books the church was called "The Church of the Dormition in Kotelniki" (*kotelnik* means "boiler-maker") because mostly boiler-makers who lived there were its parishioners.

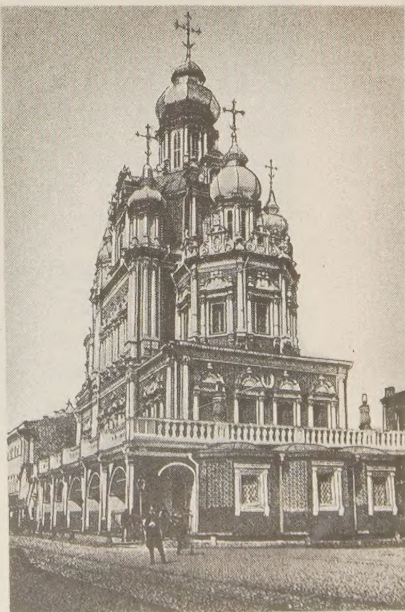
In the 18th and the beginning of the 19th century rich noblemen's estates appeared there. Private residence of Princes Dolgoruky still exists, as well as the house of the Apraksins which was built by one of the disciples of famous architect Rastrelli.

It should be noted that there were several similar mansions in the European baroque style in Moscow. But all of them except the one in Pokrovka Street were destroyed by fire in 1812. This house has an interesting story. Initially it belonged to the descendants of the



The Church of the Dormition in Pokrovka Street.

The Church of the Dormition. View from the east



famous Admiral Apraksin of the Peter the Great times. Then it was bought by Princes Trubetskoy. There were several Trubetskoy families in Moscow that is why to distinguish between them each Trubetskoy house had its own name. The one in Pokrovka Street was called "Trubetskoys' tallboy", and, indeed, with its columns, niches and fancifully curved walls the house resembled an old-fashioned chest of drawers rich Muscovites used to keep in their dining-rooms.

Two more estates survived in this ancient street—one of Ivan Shuvalov, president of the Russian Academy of Fine Arts, a nobleman of the Empress Elizaveta times, the other of Count Musin-Pushkin (it was in this house during the Napoleon invasion that the original copy of the great ancient Russian literary work of art *The Lay of Igor's Host* [Slovo o Polku Igoreve] perished in fire).

With time the nobility came to a decline, and gradually aristocratic estates were occupied by wealthy

merchants and factory-owners. "Pokrovka Street and its vicinity gradually acquire a factory district look...; big factories with hundreds of workers each and dozens of smaller factories between them"—wrote *Istorichesky Vestnik* periodical in 1893.

But we are naturally interested most in churches in Pokrovka Street and there were quite a few of them. In the middle of the 18th century the Church of the Resurrection in Barashi was erected there and in the end of the 18th century the Church of the Presentation of the Blessed Virgin in the Temple in Barashi was built near it. These two churches, though disfigured, survived but from the Church of St. John the Baptist in Kazionnaya Sloboda only its small bell-tower is left.

The names of the churches tell us a lot about the history of the street itself. "Barashi" was the name of the tsar's servants carrying and putting up tents for rest when on march. And in Kazionnaya Sloboda

("kazionny" means "State") State property was kept. It was one of the biggest districts in old Moscow. The name of the Church of the Trinity near Gryazyah ("on the mud") built in 1861 describes the way the street looked.

But of course the most remarkable church in the street was the Church of the Dormition.

Today only old photographs and prints can show us its beauty! Looking at them I think that it would be a good idea to install in places of destroyed monuments of architecture boards representing them and giving the dates of their erection and demolition. It would be both a tribute to the past and a warning to those who following short-lived trends and tendencies are ready to raise a hand against the few pieces of ancient architecture of the city that have come down to us from its centuries-old history.

B. YAKOVLEV

THE HOLY SYNOD OF THE RUSSIAN ORTHODOX CHURCH INFORMS

With great sorrow the Holy Synod of the Russian Orthodox Church informs: on May 3, 1990 at 3 p. m., in the 80th year of his life; His Holiness Patriarch Pimen of Moscow and All Russia passed away in the Lord at the patriarchal residence in Moscow.

The Holy Synod calls upon the bishops, clergy and laity of the Moscow Patriarchate to offer their zealous prayers for the repose of the soul of the late Patriarch Pimen.



CATHEDRAL OF THE DESCENT OF THE HOLY SPIRIT IN MINSK



PUBLICATION
OF THE MOSCOW
PATRIARCHATE